

# IMPROVEMENT ERA



JUNE, 1923

VOL. 26

NO. 3

ORGAN OF THE PRIESTHOOD  
QUORUMS, THE YOUNG MEN'S  
MUTUAL IMPROVEMENT ASSOCI-  
ATIONS AND THE SCHOOLS OF THE  
CHURCH OF JESUS CHRIST OF ~  
LATTER-DAY SAINTS ~~~~~

PUBLISHED MONTHLY BY THE  
GENERAL BOARD Y.M.M.J.A  
SALT LAKE CITY  
UTAH



# The Southern Pacific Lines

ANNOUNCE THE

Inauguration of Summer Excursion Rates to

## LOS ANGELES

AND RETURN VIA

## SAN FRANCISCO

Tickets on sale daily, May 15th to September 30th

# \$48.<sup>82</sup>

Three Trains Daily via Famous American Canyon Route  
Stopovers allowed at all points.

Through Sleeping Cars Salt Lake City to San Francisco.

For Further Particulars, Pullman Reservations, etc., Call, Write or Phone  
Us—Wasatch 3008.

## 41 South Main Street

P. Bancroft, District Freight and Passenger Agent

# Latter-day Saints Garments

APPROVED CORRECT PATTERN

Prepaid Parcel Post to any part of the United States if paid in advance, 20c extra on each garment to Canada or Mexico.

These Approved Temple Garments are knitted and made right here in our own Utah factory, to your special order and measurements. Lowest prices on market. Mail your order to us now and say you saw it in the "Improvement Era." If order is C. O. D. you pay the postage.

LOOK FOR THE APPROVED LABEL IN EVERY GARMENT

No.	Price
4 Light summer weight bleached.....	\$1.40
11 Light weight cotton.....	1.50
20 Light weight cotton bleached..	1.75
60 Medium weight cotton.....	1.75
22 Medium weight cotton bleached.....	2.00
90 Heavy weight cotton unbleached.....	2.25
24 Heavy weight cotton bleached.....	2.50
50 Extra white double bleached, mercerized.....	3.00
10 Medium weight wool mixture.....	3.00
16 Heavy weight wool mixture.....	4.00
70 Snow white Silklike.....	3.40
18 All Merino Wool.....	5.50

Sizes from 22 to 44 bust, 52 to 64 lengths, as desired. Longer than 64 inches or over 44 in. bust, each size 20c extra. Garments with double backs 25c extra per suit. We will make any size desired.

Measure bust around body under arms; length from center on top of shoulder down to inside of ankle. Orders for less than two garments not accepted.

We manufacture sweater coats, Jersey goods and underwear, also flannel shirts and Mackinaw coats.

# MODEL KNITTING WORKS

FRANKLYN CHRISTIANSON, Manager

657 Iverson St., Salt Lake City, Utah

"RELIABLE" AGENTS WANTED

Phone Hy. 516

## The Greatest Gift

I once beheld, or was it hut a dream,  
The things of which I fain would speak?  
The heauty and the grandeur of the scene  
Dazed me, its glory made me weak;  
Have angels wrought the glory I hehold?  
What is this light, as if 'twere fire?  
Then I, in answer to my thoughts, was told:  
The realms of Satisfied Desire.

I gazed upon the restless, passing throng,  
And knew that none could enter there,  
But those whose hearts and souls had known no wrong.  
And many turned in black despair;  
But one, a maid in innocence of youth,  
Came near that golden throne of grace;  
Her heart had known but beauty, love and truth;  
The gift of virtue lit her face.

"Take these," said one, "the queen of wealth am I;  
Adorn in jewels, rich and rare;  
And grace thyself in silken robes, hut why  
Withdraw? There ne'er was one more fair.  
With wealth thy ev'ry wish shall be a law,  
In heauty shine both far and near;  
Accept of these, the rarest gifts of all."  
The maid replied, "It is not here."

"Take this," cried one, "the priceless gift of fame;  
Fair maid, canst thou desire aught more?  
Kingdoms and nations shall applaud thy name,  
Thy name recounted o'er and o'er,  
Come then, why wait? Give heed to fortune's call,  
'Tis thine while life doth last, why fear?  
I give to you the grandest gift of all."  
She turned and sighed, "It is not here."

"Take these," again the solemn words were heard;  
How turn from voice so filled with love?  
She waited now to hear the thrilling words  
As if 'twere message from above;  
"Take these, if thou canst pay the noble price,  
Eternal joy thy lot shall be;  
But thou must learn to gladly sacrifice,  
And fill thine heart with charity."

"But sorrow thou shalt know, and sometimes pain;  
And poverty may seek thy door,  
But multitudes will rise to hless thy name,  
Great love he thine, forevermore."  
A wondrous light upon her face did shine,  
All doubt was gone, she understood;  
"I do accept with joy thy gift divine,  
The greatest gift; 'tis Motherhood."

*Cleveland, Utah*

*Kate C. Richards*





#### BOYS' WEEK CELEBRATION

Was generally observed in the leading cities of the western states. The picture shows a section of the great boys' parade in Salt Lake City, Saturday, April 28, comprising the representatives of the boy scouts. The procession consisted of thousands of boys from the schools and organizations of the city. With four abreast, they marched, with several bands, many banners and slogans, reaching from First South and Main, nine blocks to Bonneville Park, where a program was given and games indulged in. On Sunday thousands of boys attended services in the Salt Lake Tabernacle, where President Anthony W. Ivins addressed them.

# IMPROVEMENT ERA

Vol. XXVI

June, 1923

No. 8

## Right Relationship Between the Church and the State\*

*By President Anthony W. Ivins*

I sincerely desire, my brethren and sisters, that during the few moments which I may occupy this morning, the exercise of your faith in my behalf may enable me, through the blessings of the Lord upon whom I depend, to present properly the thought which I have in my mind at this time. I shall read first from the twelfth chapter of St. Mark, beginning at the thirteenth verse:

### MEANING OF CHRIST'S ANSWER TO THE PHARISEES

"And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

"And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thouregardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

"Shall we give or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

"And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

"And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's."

In looking for a text upon which to base the brief remarks which I expect to make, I thought of these words of the Redeemer of the world. They are simple words and to the superficial observer have little import except to impress upon one the fact that inasmuch as Israel at the time was tributary to Rome, it was necessary to recognize her sovereignty, and render submission to the system of taxation which she might impose. A more careful analysis of this scripture, associating it with other words spoken by the Redeemer, and the example of his life give it a deeper and far more important meaning. It may be

---

\*An address delivered at the Ninety-third Annual Conference of the Church, Sunday morning, April 8, 1923.

---

*Entered at the Post Office, Salt Lake City, Utah, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 2, 1918, \$2 per annum.*

*Address Room 406 Church Office Building, Salt Lake City, Utah.*

paraphrased and made to read: Render unto man that which belongs to man, and to God that which pertains to him. I wish to make it read as I desire to interpret its meaning: Render allegiance and submission to the laws of men in civil government, and to the laws of God in that which pertains to the Kingdom of Heaven.

#### NATURE OF CIVIL AND RELIGIOUS LAWS

I suppose that at a very early period of the existence of man, it was discovered that for the proper protection and development of society it was necessary to enact laws, and delegate to individuals authority to administer and enforce them. Violation of these laws subjected the transgressor to penalties, more or less severe, as the offence justified.

The outward expression of religion is the act of worship, by which we show our faith in a supreme being, to whom we owe allegiance and service. Since the very beginning of history, in so far as it pertains to the present race of mankind, communication has existed between our Father in heaven, and his children who are here upon earth. At times direct communication may have been interrupted, but always to be re-established, that the purposes of the Almighty might not be frustrated.

Certain fundamental laws have been given to man, through obedience to which he may be in harmony with the will of the Father, or out of harmony, as he obeys or rejects the requirements which are made. These requirements are not enforced by compulsory means, the penalty being the loss of that which might have been gained through obedience.

In contradistinction of this the civil law demands obedience whether we will or will not, and if we refuse, physical force is applied to enforce submission. Briefly stated obedience to civil law is compulsory, obedience to the law given by the Lord is entirely optional. For violation of the former, man is answerable to the law which he, himself, has created; for violation of the latter, man is answerable to his Maker.

#### PROPER RELATIONSHIP BETWEEN THE CHURCH AND THE STATE

I know of no other question which has so disturbed the peaceful relationship which should exist between neighbors, communities and nations, as has the erroneous and perverted opinions which have prevailed regarding the proper relationship which should exist between the church and the state, and the application and effect of the laws given by the Lord, and those enacted by man.

It is plain to one who is familiar with the written, and spoken, word of the Lord, that there has not been, and is not now, justifiable cause for the misunderstanding, but notwithstanding this fact there has always been conflict. You who are familiar with the world's history know that there have been times when the state has waged unrelenting war upon the church, and you are also aware that the church has waged more relentless war, if that were possible, against those who differed from its views, or refused submission to its interpretation of the spiritual law.



## ILLUSTRATIONS OF CONFLICTS BETWEEN THE CHURCH AND THE STATE

The conflict between the church and the state has not been more vicious, or devoid of mercy, than has that which has prevailed between people who were professors of religion, and professing to follow the same Master.

In 1487 the head of one church, notwithstanding the fact that he had assumed the name Innocent, ordered the extermination of the Waldenses, and France, in obedience to the decree, drove from their homes, to find asylum in the Alps, or killed people who were among her best citizens, because they dared differ from others in their religious views.

The massacre of St. Bartholomew will never be forgotten, and must sometimes be atoned for. The church sent the Duke of Alva to the Netherlands with full authority to exterminate all who were not orthodox in their faith and religious practice.

No human pen will ever write, no tongue can tell, the story of suffering and injustice which, because of difference in religious faith and practice, has been inflicted upon the Hebrew people. Driven from the Promised Land, the home of their fathers, they have been denied the right of citizenship, and refused participation in the political and business activities of the world. They have been ruthlessly slain. Jewish mothers have looked on in anguish while the tongues have been torn from the mouths of their children, their hands severed, and bodies mutilated because they refused to renounce their faith, or deny the God of their fathers.

Whatever their mistakes may have been, however much the responsibility for their suffering may rest upon them, I know of no parallel of faith in, and devotion to, an ideal, comparable with that manifested by the Jewish people during the past 1900 years. That they have survived it, and retained their nationalism as they have is one of the miracles of the age. That the Lord will recognize their sacrifices, and, in his own time and way, restore them to their former place in his favor is certain, for he who is definite in power to accomplish has declared it.

Religious fanaticism drove the Puritans from the old world to the new, where they hoped to be free from bigotry and persecution, and they were hardly established here when they burned innocent women who were accused of witchcraft, and drove from their communities men who differed from them in their interpretation of the scripture.

It was because of difference of opinion regarding faith and worship that the Latter-day Saints were driven from the state of Missouri, and their possessions confiscated, to find temporary asylum in Illinois, from which state they later migrated to these mountain valleys, where they hoped to find peace and opportunity to worship the Lord in their own way.

## CONFLICT THE RESULT OF IGNORANCE OF LAW

I have frequently, in view of recent events, asked myself this question: Have we, modern people, who live in the most enlightened and progressive period of the world's history, with the experience of the past to guide us, and knowledge of the future, as it has been outlined by the prophets who have lived before, overcome this needless, unjustifiable, erroneous conception of the proper relationship which exists, or should exist, between the church and the state? Do we properly differentiate between our obligation of obedience to civil law, in the administration of temporal affairs, and our obligation to the church, which represents divine law, given for the purpose of preparing men for future glory and exaltation in the kingdom of heaven? Where conflict exists between the two, it is clearly the result of either ignorance, or wilful misinterpretation of both civil and ecclesiastical law.

## THE LORD HAS SPOKEN PLAINLY ON SPIRITUAL AND TEMPORAL AFFAIRS

With the opening of a gospel dispensation the Lord has always spoken plainly, defining the duties of those who accept his word, in regard to both spiritual and temporal affairs, and after defining our duties, and the obligation which is upon us, leaves us to accept and perform, and thus gain the future or present blessings which are predicated upon observance of the law, or reject, as we may choose. His word to us upon this important question, in the present dispensation, to which I wish to call particular attention is no exception.

## HIS WORD UPON THIS IMPORTANT QUESTION

In the very early history of the Church the right relationship which should exist between the church and state was raised, and in order that there might be no misunderstanding in regard to this important question the following was adopted and published, and has been the recognized attitude of the Latter-day Saints since that time. I read from section 134 of the Doctrine and Covenants:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people, if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in proscribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul. \* \* \*



"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. \* \* \*

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; providing that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

#### CAN A BETTER BILL OF RIGHTS BE FOUND?

I ask you, my brethren and sisters, I ask the people of the world, where can a better bill of rights, defining the proper relationship of the Church and the State, the civil and the ecclesiastical authority, be found, than that which I have read? Can error or justifiable objection be found in it?

The Latter-day Saints believe that the coming of Columbus to this continent was part of the divine plan by which this land, which had been held in reserve, might become a place of refuge, and asylum for the oppressed and down-trodden of all nations, that freedom of worship, and exercise of conscience, in righteousness, might be enjoyed by all people. We believe that the Lord inspired the framers of our government to give us our legislative, executive and administrative system of government, by which our laws are enacted and enforced. This system, having been given of the Lord, it is not strange that the administration of our civil affairs corresponds so nearly with the organization of the Church, and still differs so greatly in the one essential feature.

#### CONTRAST BETWEEN CIVIL AND RELIGIOUS LAWS

Our civil laws are enacted by Congress, that body being governed, in framing the law, by the Constitution of our country; by our state legislatures under authority of congress, and our precincts and municipalities under authority granted by the state legislatures. The officers who administer these laws are chosen by the voice of the people. The laws enacted by our precincts and municipalities, and the power of the lesser judges and officers who enforce them are limited in regard to both territorial jurisdiction, and power to inflict punishment. Legislative laws have jurisdiction over all of the people of the state, while congressional laws must be obeyed in all parts of the republic.

Decisions rendered by precinct, municipal or district judges are subject to review, on appeal, and may be carried to the supreme court, whose decision is final. To each of these courts authority is given to enforce its decrees by compulsory means. We may protest, it may be contrary to our idea of right and justice, we may say that we will not submit, but it is all in vain, the civil law compels submission. It may impose heavy fines, and if we refuse to pay, take our property by force to satisfy its judgment. It may incarcerate us in prison, for life if the offense justifies, or even deprive us of life itself.

In contrast to this, the laws which govern the Church are given us by the Lord our God. He is the author of them, he is our law-giver. He has revealed to us the order of Church government and designated the officers who are to administer its affairs. The ward organizations, with their limited administrative powers, the stakes with their enlarged jurisdiction, and finally the presiding authorities, who have jurisdiction over all of the affairs of the Church, have all been given us by the Lord.

#### WHERE CIVIL AND RELIGIOUS POWERS DIFFER ENTIRELY

The men who administer the affairs of the Church are its priesthood, the word signifying, collectively, those who are chosen and ordained to perform sacred religious functions. The powers delegated to this body of priesthood, chosen to administer the affairs of the Church, while similar to our civil administration, differs entirely from it in the manner of administration, let me read:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or authority of that man. \* \* \*

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

I have read from the Doctrine and Covenants of the Church, section 121.

Again I ask you, my brethren and sisters, can any just criticism be offered to this plain declaration regarding the prerogatives and rights of the priesthood? Can anything be wrong which is accom-

plished by persuasion, by long suffering, gentleness, by kindness and love unfeigned, Where are we to find a definition of the authority and functions of the priesthood superior to, or even the equal of that which I have just read. If it exists my attention has never been called to it.

#### THE SYSTEM OF CHURCH COURTS

It is true that a system of Church courts has been given, and judges provided whose duty it is to watch over the Church, to hear cases where differences may exist between Church members, and to take cognizance of cases where the rules governing the conduct of members, whose acts may be un-Christian, immoral, or opposed to justice and righteousness, are concerned.

This system begins with the teachers, who are expected to be familiar with the lives and conduct of the members of their wards, and who seek to induce, by persuasion and love, those who may have departed from the way of the Lord, to return to it. Where members refuse, or neglect to be governed by the council of the teachers, their case may be taken to the bishopric, and if they fail to reach a satisfactory adjustment may be carried to the high council, and from there appealed to the First Presidency.

These Church courts, while corresponding closely to our civil courts, differ entirely from the latter in this respect. Whether it be the decision of a bishop's court, a high council or the First Presidency, no effort is made to enforce the decree contrary to the will of the accused. Disinterested men hear the case, there are no lawyers to interpret, or misinterpret the law, the accused has the right to appear and speak in his own behalf, and to introduce evidence, after which the decision is rendered. If the accused refuses to submit to the findings of the court, the only penalty attached is the withdrawal of the hand of fellowship, or excommunication from the Church, after which he is permitted to go his way in peace, so far as his conscience may permit peace to dwell in his soul.

#### THE CIVIL LAW COMPULSORY, THE CHURCH LAW VOLUNTARY

The purpose of this review, brief and very imperfect as it is, is to call your attention to the fact that the civil law is given for the protection and control of our temporal affairs, while the Priesthood is conferred upon us for the control and development of the Church: that the former differs from the latter in that one is compulsory, the other entirely voluntary. To the civil law all men must submit, regardless of race, creed or condition, while to the priesthood man may submit or not, as he may choose.

When arraigned before Pilate one of the charges brought against the Redeemer was that he was guilty of sedition, in that he had declared himself to be a king. Yes he answered, but my kingdom is not of this world. It was not a menace to the kingdom of Herod, or the



empire of Rome. His was the kingdom of heaven, and had nothing to do with the kingdoms of this world, except that he taught his followers to be obedient to them, but the people, failing to distinguish between the temporal and spiritual could not comprehend.

#### SUMMARY AND APPLICATION

So, my brethren and sisters, I reach this conclusion: That it is the duty of each member of the Church to honor and obey the law of the land, and sustain the men who are chosen to administer it, in so far as they do so in righteousness and justice. That the Priesthood is conferred upon us for the development and control of the Church of Christ, and that it cannot be legitimately used for any other purpose. That whenever we use it for the promotion of personal interests, to gratify personal pride, or ambition, or apply it by compulsion or restraint, we are upon dangerous ground, and not in harmony with the word of the Lord. My conception is that the exercise of the Priesthood can only be legitimately used where the purpose is to provide equal opportunity for all, in the sphere occupied by each member of the Church, and special privileges to none, except as men may have merited honor and distinction through devotion to the work of the Lord.

Do not understand me to infer that men holding the Priesthood are not entitled to participate in all of the activities of the state, and enjoy any and all of the emoluments to which citizenship entitles them, but this participation, and the honors which may come to them should be the reward of merit; and the influence of the Priesthood, as such, should not be used to accomplish their personal desires.

Neither do I wish to infer that the Priesthood should not be exercised in the promotion and development of the temporal interests of the people. It is a poor system of religion, indeed, which treats only with the salvation of the souls of men, while it leaves their bodies to perish.

What a simple thing it is, and yet how vitally important. If the people of the world could only be taught obedience to this doctrine, to willingly honor and obey the law of the land in the control of civil affairs, leaving all men to answer to the Lord in matters of faith and worship, each having decent respect for rights and opinions of his neighbor, thus rendering to Caesar that which belongs to Caesar, and to God that which pertains to his Kingdom, peace would soon prevail throughout the earth, Christ's Kingdom would be established, and the will of the Lord would be done of earth, as it is done in heaven. May that day be hastened, is my humble prayer, through Jesus Christ. Amen.

# Modern Agriculture

---

*By P. V. Cardon, Editor, The Utah Farmer*

---

## I

It was once my privilege to look through a huge telescope, focused on what was said to be a tiny star in the heavens—about the tiniest star that could be seen with the naked eye. So small it was, that its twinkle ordinarily could scarcely be detected in the light of the apparently larger and more brilliant stars about it.

Through the telescope, however, it appeared entirely different. In fact, it was no longer a star but a group of illuminated planets—a veritable cluster of worlds! The man in charge of the observatory explained that in the group were many suns, each as large or larger perhaps than our own sun; and that around each sun there probably revolved several planets, just as Earth and Jupiter and Mars and others, revolve about our sun. Moreover, each of these planets, it was said, probably had one or more moons, passing regularly around well defined orbits, just as our own moon travels around Earth.

There may be life there. Some astronomers state that there may be on those planets both plant and animal life; perhaps beings much like ourselves!

How different from the ancient conception of the universe, is this modern appreciation of its vastness! A part—a very small part—of Earth, to the ancients was the center of all creation. The sun, the moon and the stars were useful lights in the heavens, placed there solely for man's convenience; only those which could be seen were believed to exist. Now, we know that Earth is only one of innumerable planets, that our sun is only one of many suns; that those we see are only a few of what are believed to exist; and that man plays a relatively small part in the greatest scheme of the universe.

## II

Agriculture is almost as old as man. We are told that father Adam, himself, had to go forth and live by the sweat of his brow, as man, ever since, has had to do. I am inclined to think, also, that Adam probably entertained a strong dislike for his task, because he doubtless was pretty soft, physically, when he went to work; and he no doubt found life rather stren-

uous after his care-free existence in the Garden of Eden. I have an idea he wore blisters on his hands; his back ached, his feet were sore, and his stomach felt empty.

Perhaps Adam's experience is really responsible for the fact that a great many of his descendants have had a strong dislike for agriculture. Through all the centuries, there have been many men who, rather than farm, have sought to do anything else at which they could make a living. To them, farming has meant drudgery; and they have preferred to remain away from it.

This seeking after other things has played a tremendously important part in the development of civilization as we know it. But through it all, agriculture, because of its being rather unpopular, has remained in the background. In our industrial life, indeed, agriculture has been in much the same position as the tiny star mentioned—surrounded by apparently larger and brighter stars which have dimmed the intensity of its own light.

Agriculture, like the stars, also, is ordinarily taken for granted. The myriads of twinkling lights over-head, by most of us, are seldom thought of as belonging to anything of direct concern to us and we go through life scarcely realizing that our time, our travel, our climate, our soil, our very existence on this planet, are governed by those other planets we call moons and stars and suns. So while most of us know there is such a thing as agriculture, not many fully appreciate it. Some there are, who have never seen it! There are many who have seen it only as a tiny star on our industrial labyrinth, and many others, although closer to it than anyone else, have never known of its true relationships. Only a few have been privileged, as it were, to see agriculture through a telescope, to bring it close to the glass and study the organization of the elements composing it.

When that is done, one sees that agriculture has appeared small only because it has been looked at from afar. Brought close, it is seen to be not a single body, but a group of bodies, at least one of which is closely related to every industry known to man.

### III

The very center, the sun, of modern agriculture is, of course, the farm. It is upon the farm that everything else depends. It is toward the greater development of the farm that all who are interested in agriculture are working. Improvement in farm life commands their full attention. But there are many different angles to such an attainment, as I shall show; and from each angle there are many forces at work. Furthermore, there is need for more and better workers, as the task is only just begun.



The farm, of course, if properly handled, is a piece of land, capable of producing bounteous crops. But what is this piece of land; from what source was it derived, what are its requirements, by what methods may it most profitably be handled? To answer these questions, besides the farmer, himself, we find at work the geologist, the meteorologist, the soil physicist, the soil chemist, the soil bacteriologist, and the field experimenter; for the problem is complex and demands attention from all these different angles.

But it is not enough to have the land, alone, even though its origin and requirements are known. There must be machinery and motive power—plows, harrows, discs, drills, binders, mowers, rakes, threshers, wagons, etc.; and, besides these implements, horses, mules, or tractors. Furthermore, we must know how to use these implements to the best advantage, how to get the greatest efficiency out of our motive power, how to feed and care for the horses and mules and how to keep the tractor in good repair. Devoted to a study of these tasks are the machinery designers and manufacturers, the farm mechanic, the horse breeder, the mule breeder, the veterinarian and the nutrition experts, all contributing the results of their investigations.

Even with land, machinery and motive power, however, the farm is still incomplete, as we have not yet supplied the seeds that must be sown before any crops can be produced. At this point, a moment's digression will be advantageous.

Many who read these lines live on farms and know how to sow seed. They know how to handle horses, hitch them properly, regulate the drill and drive it straight across the field. But do they ever stop to think of the origin of the seed they sow? When drilling wheat, for example, do they ask themselves where that particular variety came from, how it happens to be in the drill and who is responsible for its being there? And what about the different varieties of oats, alfalfa, barley, corn; the different grasses, the choice fruits, the vegetables in the garden, the flowers in the home?

Most crop-varieties of garden, field and orchard have been developed from a wild state, and the history of their development and establishment in agriculture is a wonderfully fascinating story. I shall not attempt, at this time, to tell the story, but it would be well to consider the case of durum (macaroni) wheat, at least, because it is illustrative of a branch of our agricultural organization which is seldom appreciated.

Durum wheat was first introduced into the United States from Russia about twenty-five years ago. It was found growing

there over large areas and apparently had been bred by the Russians through many generations. The man who found it was one of the agricultural explorers who are sent by the United States Department of Agriculture to explore the world for crops suited to our varied conditions of soil and climate. These explorers go to China, Russia, Africa—everywhere, to the remote corners of the world—seeking seeds and plants which promise to be of some value to us.

This particular explorer sent seed of durum wheat to Washington. From there it was distributed to different states. Experimental work with it was undertaken. It was thoroughly studied from every conceivable angle and finally found to be admirably adapted to our northern Great Plains area. Improved strains were developed, the supply of pure seed increased and was further distributed; the milling and baking values were determined; the mills, after much argument, were induced to buy durum wheat and grind it; and finally, by 1912, less than 15 years after the first introduction, the United States was producing over 40,000,000 bushels of durum wheat in a region theretofore believed to be illy suited to wheat production. Today durum wheat is accepted as one of the established crops of this country, and grown almost exclusively in some sections.

This, briefly, is the story of durum wheat. I have not told of the romantic adventures of the explorer, of the difficulties encountered in getting the crop established and the unselfish service of the men who finally brought about its establishment. A book could be written on that subject alone. The story is one of adventure, romance, devotion to an ideal and valuable service to humanity.

I cannot pass without saying a word about Marquis wheat, because the story of its origin so clearly illustrates still further the great work behind our common seeds. Marquis came into existence only 29 years ago. It is of hybrid origin, and was bred in Canada by Dr. Sanders of the Dominion Department of Agriculture. For a long time, this variety showed nothing of special promise, but the breeder carried it along from year to year hoping it would do something worth while. Finally, after years of careful work and observation, Marquis was found to possess qualities of high value. It was moved westward into the Prairie Provinces, where its real value was at once apparent, and where it was soon established in cultivation. The value of Marquis was generally recognized by 1912, because it had been taking prizes at many fairs and was in demand by growers the world over. It has proved to be especially well adapted to conditions in most of the wheat growing states of this country and today is more widely grown than any other variety of spring wheat. Dr.

Sanders rendered a service to all the world greater than it is possible to estimate.

Now to return to the farm. It is not difficult to find plenty of seed of every variety of crop we desire to plant. It may be obtained at the local elevator or seed house. It is at our very door! But while it is being put into the drill, let us not lose sight of the fact that it may have been introduced from a far country; that caravans, ships and railroads helped to get it here, that investigators tested it, improved it, increased the supply of it, distributed it, co-operated in the task of getting it established and were instrumental in finally getting it to this very farm. And these things have been repeated in some degree for every crop sown.

Meantime, other workers have been studying to determine ways of preventing injury to our crops by insects and diseases. They have found that smut-damage may be reduced to a minimum by treating wheat before seeding it. The same applies also to other crops such as oats, barley and potatoes. So we follow their advice. But let us remember, too, that they are able to offer that advice only after years of painstaking research.

Our crops are up and cultivators are busy in the fields! But it is a source of worry to find gophers, grasshoppers, cut-worms, and other pests damaging our crops. Fortunately, the biologists and entomologists have been investigating these problems and are able to offer effective remedies. We poison the gophers, grasshoppers, and cut-worms; we spray the potatoes, vegetables, and fruit trees, and, relieved of further injury from that source, our crops continue growth.

Now some of these crops were planted on dry-land and others on irrigated land. Obviously, they demand somewhat different attention; but, whatever the problem, interested and capable investigators are seeking its solution. The irrigation engineer, the soil and crop specialist, the breeders, the farm mechanics, all are rendering invaluable service.

As the season advances, we are impressed by the fact that the harvest promises to be greater than can be disposed of at a profit unless immediate and effective steps are taken with that in mind. The fruits and vegetables must be preserved and stored for winter; livestock must be purchased, barns built, silos erected—there are a hundred things to do; But, there are also effective ways of doing them. Experience and experiment, working hand in hand, are able to direct our efforts; and winter, therefore, finds us prepared.

But our livestock cannot utilize all that has been produced, and, besides, what shall be done with the stock we fatten? It



is plain we need a market for our produce. Here we draw on the information gained by the economists, the market specialists, those experienced in the marketing of farm produce, and all others who might be able to contribute something of value.

In this connection we see, also, the need of using pure seed and pure-bred livestock, and are at once grateful to the plant breeders and the animal breeders who have made the products of their labor so readily available.

Another thing that strikes us forcibly is the need of co-operation in social, economic and educational affairs. For our neighbors are no better off than we are. So we support the Farm Bureau, become active members, and are glad to pay our share toward the support of the County Agent and the Home Demonstration Agent, those two apparently inexhaustible sources of information and willing helpfulness. As we are anxious to have our children understand our problems and keep informed concerning them, so that they may better carry the load that some day will be placed on their shoulders, we strengthen our schools, support the Boys' and Girl's Club work and get the benefit of the Smith-Hughes bill. We employ a good instructor in agriculture and are glad to see our boys getting a firm grasp of the broad principles underlying the increasingly great number of agricultural problems.

But where are these investigators to be found? Where are we to find these agricultural explorers, plant and animal breeders, farm mechanics, irrigation engineers, entomologists, pathologists, rural economists, market specialists, farm managers, county agents, Smith-Hughes teachers, good practical farmers and other people who seem to be so essential to continued success in agriculture?

It is agreed that we must have agricultural colleges where men and women may be trained in these various branches of science. We can teach them the art, but there must be institutions for teaching them the science of agriculture. On the farm the boy can learn the *how* of agriculture; and there is no place in the world where he can learn it better than on the farm. But when it comes to the *why* of agriculture; he feels the need of classroom and laboratory and the association of those who know.

#### IV

We have seen that agriculture pervades every phase of industrial life—from the steel mill, that produces the plow beam, to the bank which cares for our pennies. And without agriculture, our whole industrial machinery would stop—railroads, steamships, factories, banks, grocery stores—all, would cease to function.

We have seen also that agriculture is not confined to the farm; that it reaches, instead, into all corners of the world. Because of its organization, also, it reaches into all branches of science and calls eternally for all the knowledge of which man is possessed. In place of being a tiny star, as was once supposed, agriculture, we find, is a veritable solar system.

The simple fact that agriculture draws on all the sources of information, is evidence enough that it is not independent of all other modes of life. We need engineers; we need doctors; we need lawyers, and bankers, merchants, politicians, plumbers, carpenters, machinists, teachers, journalists, artists, all. And the more proficient the men in the different professions and trades, the better will be the world—for then we shall have a better agriculture.



---

### Who Knows?

---

What though the stars gleam varied in degree,  
'Tis only we who judge them as we see,  
And out beyond the evening's setting sun,  
Where Venus rides the paling horizon,  
Perchance the star-dust of yon misty way  
Lights other worlds to yet a brighter day!

What though the tasks of life seem drudgery,  
And hands grow worn that long for artistry;  
What though we age and fail while yet we climb,  
Who knows, perchance, in some vast wait of time,  
Along with deeds and heroes sanctified,  
Each menial task shall, too, be glorified!

*Mesa, Arizona.*

*Bertha A. Kleinman.*

# Putting Instruction over into Behavior

---

*By John M. Whitaker, Principal of the Granite Stake Seminary*

---

By the term behavior, as here used, is meant the activities movements, decisions, actions, bearing and course of life as an established attitude of an individual.

Behavior is modified and changed only as it is expressed in willing conformity to new and permanent actions and attitudes. Propped up behavior for the occasion, is not behavior at all, it is only a false support, dangerous and deadly.

For many decades great stress has been placed upon the training of the intellectual and physical, supplemented by moral, phases of the individual: yet the people of the world as a whole are not apparently growing better in their behavior. With the accumulation of vastly improved facilities, tools, and methods of learning, has come also increase in crime, with skill and ability to do more cunningly evil things. Disrespect for law and order, for home and society, for parent and guardian, disloyalty and lack of reverence for sacred things, has shockingly increased, until it has become a licensing, dominating power, destructive of good behavior in the home, society, and nation.

To change behavior, thus established through long periods of time, is not easy. To create a living, dominating interest in things dormant and sleeping, may not be accomplished without skill, judgment of a high order, love for the task, and an example commanding confidence and respect, supplemented by the very power sent down from heaven. It may not be accomplished by preaching. It is to be reached through putting responsibility, willingly accepted, and faithfully performed by the individual, and through changing behavior from the undesirable, to the desirable kind; in promoting new and permanent interests, in developing latent powers, furnishing new stock of ideas of the desired sort and not by jumping into the coveted ideal behavior without effort and work. One must climb the ladder of mastery for its attainment.

The problem of the seminary teacher is one great outstanding question. Students come before him from every kind of homes, home surroundings and home influences and the lack thereof; affected by every phase of complex society, associations,

---

\*Read at Seminary section of Church School Convention, Oct. 19, 1922.



and companionship. He is often handicapped with bodies as varied in their physical make-up, as is the trend of their minds; with pretty well established behavior regarding the living interests that affect them today and now—the material world and its unhealthy stimuli predominating in some, and paramount in others,—with all too many whose spiritual vision is practically closed, and with the plan of God with respect to them only open to the twilight; and many other conditions that make approach to religious subjects and exalted behavior difficult.

The true purpose of education should be directed toward the development of the entire individual to love the good and beautiful, to seek for self mastery and eternal progress, to make life more complete, more worthwhile, more helpful and beautiful, more competent and useful in a larger sphere; to ingrain the desirable, the lofty and highminded, the useful and practicable into habits of behavior and put in the background the undesirable behavior that weakens and dishonors. Habits are education and behavior in action, and we should train the nervous system in behavior to be a willing ally instead of a dread enemy.

With all the knowledge gained regarding the human mind, it is still a great mystery. Life is a mystery. Simple faith of the past has in many cases been disturbed by the so-called declarations of science. The mind is divided into great powers like sight, hearing, feeling, reason, etc., but of the greater things about the mind little is known: We cannot pour facts into the mind like filling a cistern with water; we can not take one specific thing and train it alone without other things connected with it, receiving improvement also. The mind is not indifferent. It is exact, choosing and rejecting always and constantly. The immense range and effect of an act, thought, or impression, only eternity may measure.

The energy of the mind is marvelous. There are soldiers constantly guarding and watching all acts that make themselves known by the strength of attention, thus opening hidden treasures and reservoirs of power to spiritual joys, doubling its capacity and possibilities. Within the mind there are hidden forces at work silently, and ceaselessly changing the individual for weal or for woe and each mind is as varied, deep, wide and alert in its own way as the physical world. It thus requires training, judgment, understanding, and the deepest insight into future possibilities supplemented by the Spirit of the Lord, to unlock the resources of energy and power of the individual and direct his forces and emotions to lift him to exalted and ennobling behavior instead of leading him toward anarchy and despotism. Method, system, harmony, consistency, constancy must be some of the elements and tools of the teacher.

You may throw scattered sand at the window pane without injury to the glass; but solidify the sand, direct aright the blow, and you break the glass.

So in creating new and desirable behavior. Stimulate the emotion aright, and you may turn gloom energy into spiritual joy. It is not the amount of energy one may possess, but the method of use that counts.

"Not what we have, but what we use;  
Not what we see but what we choose,  
These are the things that mar or bless  
The sum of human happiness.

"Not as we take, but as we give,  
Not as we pray, but as we live,  
These are the things that make for peace  
Both now and after time shall cease.

So, in order to secure the desired behavior—through the eye to the heart, the untrained thought must be caught and held to be directed rightly.

Science but lays down lines within which art must follow, and not transgress, but the important, positive thing that the teacher must be within these lines, is left to his own good sense, and this varies with each individual teacher.

To do the best work a teacher must understand not only the individual, but his home and its environments, his companions, associates, habits, etc. He must drink deep and lovingly into the resources and wellsprings of the student's soul, learn his personal desires, aims and determinations, get the best point of attack, lead, direct, change and modify by substitution and continuity of effort toward the behavior desired. Behavior is not established until it becomes ingrained into fixed habit.

The teacher is like a physician, assisting at birth of the mind, and should feed, guide direct and stimulate aright. His power is marvelous and as he capitalizes the mind and soul forces of the student and invests them so as to draw interest, conversion to new behavior is the result, reaching its climax in testimony.

The teacher must remember that the student is bigger than the subject, bigger than anything he can carry to the market. In him is a divinity, ready for employment, and bigger than any employment he may choose. He is the best investment in the world. He should awaken the trained eye to see the good and beautiful in others, and in all things; train the mind to grasp truth; direct the heart to be willingly obedient; capitalize voluntary attention and interest and invest them as factors in training toward the behavior desired. By repeating these things, habits are formed; character is established, consisting in an or-

ganized and trained set of habits leading to permanent and desired behavior.

To know the truth is not enough. The teacher must be keen, alert, observant, ready, wise, tactful, with that happy faculty of personal charm and good judgment to say and do the proper things at the right time. Must create such interest in the subject of religion that every other object of attention is put in the background, through interpreting truth so clearly, definitely and impressively, that it becomes a fixed thought, act, habit. He must help the student to discover himself, to find interest that leads toward ideal behavior; must use his curiosity for achievement and direct toward the fullest fruition of mind and soul by capitalizing all his energies.

The trouble often is: while the teacher thinks he is creating interest and riveting attention and establishing behavior on a definite point, the mind of the student is working in another direction, his interest is elsewhere. At this point is where ethics, philosophy, pedagogy, and mental attainments often reach their limitations: Another force, the application of another power, conformity to another law, quite as distinct and positive, should be aroused to stimulate the soul and transform into sensitive feelings, living behavior, not only the physical, but the spiritual man—it is here that the art of teaching religion finds its highest complement. Through the life, example, personality, authority, and power of the teacher, the Holy Ghost intensifies, stimulates, inspires, lifts and glorifies the student. It is the greatest transforming power in all the world. Turn this light into the heart of the student in every lesson taught, every act performed, every requirement made, until he sees the glory of God in the good and beautiful, and he will take pleasure in acts of righteousness. Hold out the eternal Father and his Son, and the Holy Ghost, as the transcendent sources from which come all blessings, joys and advancement. Bring out in the child his religious inheritances and aid in transforming his physical form into spiritual gold, and behavior of a high order will be established. He will see the good and beautiful, rejoice in the lofty and ennobling, and the riches of eternity will hold out to him wellsprings of hidden treasures.

Therefore, the teacher must be in all respect what he desires to see his students become. He must not only understand the material at hand, but the best methods of its application as to time and place. He must be able to translate truth into the life of the student so that it may become ingrained into behavior. The teacher may measure his success and ability and the influence he exercises upon his students, not merely by what he says, or thinks, or even by what he does; but it is largely de-



terminated by the extent to which he moulds exalted behavior in his students to his way of speaking, thinking, acting, doing.

When the student begins to pattern after what he says and does and inspires, then is that teacher establishing behavior in that student to the extent that it becomes a fixed and permanent habit.

Speaking of the qualities of a teacher: That teacher is a failure when his profession takes him beyond the mental and spiritual reach of the student; when he fails to rivet attention and make clear the point of contact; when he fails to deliver and plant firmly his message; when he denies his students his companionship, encouragement and loving example and inspiring personality. Well may the efficient teacher say: "I have sown the seed in good soil. Gather ye the harvest;" and it is sown in good soil when it takes root in the changed behavior of the higher, exalted sort.

## A Mother in Want

I know a mother that's badly in want,  
 Though she lives in a mansion most grand;  
 'Tis not for clothing or food that she wants;  
 For she fares on the best in the land,  
 She longs not for wealth, with this she's been blest,  
 But to her soul this cannot bring joy;  
 She wants her son, who is wayward and wild,  
 To be true, and a home-loving boy.

### *Chorus*

Oh, now my boy, is your mother in want,  
 Just because you are wayward and wild;  
 Why not fly to the arms of this loving soul,  
 Give her joy as you did when a child!

When you were in want of succor and aid,  
 She alone could soothe all your pain;  
 And her mother-care so loving and true,  
 Was given you again and again.  
 Don't let your mother, in anguish and pain,  
 Grieve for a son who in error does roam;  
 Refrain from all wrong, be loyal and true,  
 And you'll bless your dear mother and home.

A mother whose son has fallen in war,  
 Sorely grieves, but never with shame;  
 Proud of her boy though he lies in his grave;  
 Ne'er blushes to speak of his name.  
 Now make your dear mother proud of her boy,  
 By living a life that is good;  
 There'll be joy in your heart, love in your home;  
 And a crown for that dear motherhood.

*R. R. Tanner*

# Jean's Awakening

By Roberta Flake Clayton

*Richard and Jean are seated at the table eating.*

*Richard:* And so my little girl has been doing society today.

*Jean:* Yes, indeed, Mrs. Martin entertained very beautifully for Margie. All the ladies of my club were there.

*Richard:* Your club? I didn't know you had a club; I will have to look a *leedle oudt*, won't I?

*Jean:* My card club, silly.

*Richard:* Why, Jean, you don't mean that you play cards?

*Jean:* Sure, I do, we play every Tuesday afternoon.

*Richard:* Why, I didn't know you even knew one card from another.

*Jean:*—Well, I know more than you give me credit for, then; I know enough to have beaten them all, today; and my, how peeved some the girls were when I won this prize (*indicating*) the most beautiful one of the season!

*Richard:* I'm surprised at you, Jean, you not only play cards, but you gamble. What would your father and mother think? I've often heard them say that cards were instruments of the devil, and they wouldn't allow a pack in the house.

*Jean:* Oh, dad and mother were old fashioned and had queer notions, but tell me what harm there is in it.

*Richard:* You said yourself, that the other ladies were envious of you because you won the prize. To one less honest than my little girl the temptation to cheat in order to win such a valuable article as that might be too great. Then, too, there is the danger of one going beyond one's means in order to entertain more lavishly, dress more extravagantly, and offer a more costly prize than another. Then, too, there is the waste of precious time that might be used to a better advantage. By the way, isn't Tuesday afternoon Relief Society day?

*Jean:* Oh yes, but that doesn't matter, we don't go to Relief Society any way. That's only for young mothers and grandmothers. You see, the old ones tell the young ones: "I never let my Willie or Johnie or Kate do so and so, and when my Mary was sick with the chicken-pox or measles or mumps, I gave her this or that or the other." Nothing about Relief Society to interest me!

*Richard:* But, listen, dear, don't you think you need to learn all those things? That knowledge will come in mighty handy when our children come along.

*Jean:* Oh, well, there will be plenty of time for that; I don't propose to be tied down with babies for a long time, yet; but there, let's not get started on that subject again. Mrs. Martin insisted on my bringing you some of the refreshments. Try these, and see how good they are, and then tell me if that isn't nicer than old dry Relief Society.

*Richard (eating cake):* This cake is delicious. (*Takes up the glass and tastes, then looks at Jean in amazement*) Jean, what is this?

*Jean:* Oh, that is some of Mrs. Martin's home-brew, and she has a dozen varieties, you should see her cellar. We all like to go to Mrs. Martin's she always has something different. Why don't you drink it?

*Richard:* Jean, dear, you know I've never tasted any intoxicating beverages in my life. Adam's ale is strong enough for me.

*Jean:* Oh, Dick, don't be so foolish. That is only home made blackberry brandy, and won't hurt you. (*Goes to him coaxingly.*)

*Richard:* You are right, there, little girl. (*Goes and empties the glass*) it won't hurt me or any one else now. I wish I could as easily make all that stuff harmless.

*Jean:* Richard Brown, you're a regular old crank about some things. I wish you were like Jack; he doesn't mind taking a drink occasionally, and he never preaches at Margie; he doesn't care if she plays cards; he plays, too; and oh, he smokes the most delicious cigars. He brought us home from the party in his car, and how I did enjoy inhaling the smoke from his cigar, and when he saw how I liked it he gave me one and said for you to smoke it for me, so here it is. Let me light it for you.

*Richard:* Jean, I can't understand you. Second hand smoke never appealed to me, and you know I never smoke. What is getting into my giddy little girl's head, anyway? Have you forgotten what the Word of Wisdom says about tobacco and strong drinks, how they are not for the use of man, and then the promises to those who abstain from them. I'll take the Lord at his word.

*Jean:* Oh, yes, that's what you say about tithing, too, and I don't see that any blessings have been poured out on us greater than we can contain. Since we were married you have given the bishop enough to have bought me a beautiful diamond or an automobile.

*Richard:* I have only been honest with the Lord; he gives us all we have, and the least I could do is to give him one tenth in return. You have never wanted for anything as yet, have you?



*Jean:* Oh, well, it isn't that; of course, we have what we want or need, but lot's of folks that don't pay their tithing get along as well as we do, and the Church is rich and doesn't need it!

*Richard:* That may be true, but we need the blessings that tithing brings, you know the money we have left, goes much farther, and that I am able to keep my position while other men are let off and—

*Jean:* Oh well, don't be so preachy, there is a dance at Delmonicas tonight, and I want to go. Let's get ready.

*Richard:* We cannot go tonight, Jean, this is Mutual night.

*Jean:* Well, what of it? You don't have to go every time, do you?

*Richard:* Jean, none of our people go to Delmonicas, and I don't think it is just respectable there, and besides I have to give the lesson in Mutual; so come on, little girl, let's go there and combine duty with pleasure and have the satisfaction that we have been of some service.

*Jean:* Dick, I'm so tired of service and duty, Mutual and Church, I wish I'd never hear of them again. You love your old religion better than you do me, so run along to Mutual you might be late!

*Richard:* Won't you go with me, Jean, dear?

*Jean:* No m'am, if you won't take me to the dance, I'll stay at home. I have one of the six best sellers, *The Midnight Frolic*, by the author of the *Wise or Otherwise*. I'll get my pleasure from that.

*Richard:* I wish you'd go to Mutual, dear, the lesson is a very interesting one.

*Jean:* No, thank you.

*Richard:* Well, come to the piano and let's have a hymn before I go.

*Jean:* A hymn! What's the matter with having a *her* for a change? (*Goes to the piano and sings a popular air.*)

*Richard:* Well, bye-bye dear, if you get sleepy just say your prayers and go to bed. (*Exit.*)

*Jean:* That man will be the death of me, yet—with his Sunday school, Church, Mutual, and half a dozen other things. I had enough religion at home without marrying the personification of it. I think it's all right to go to church once in a while, especially if you have something new you want to wear, but this way of going twice a week and three times on Sunday; it's too much for me. Dick's good alright; he's too darned good. I wish he'd drink and smoke a little and cuss some, and be a little bit human. I never knew of him ever doing anything that would be out of place in Sunday school.—Oh, well, I

should worry—I'll enjoy my book and leave him with his hymn-singing brethren. (*Lies down and begins to read, but falls asleep and dreams.*)

(*Richard comes staggering on the stage with hair over face, with arm around a woman, followed by another couple. All singing, "For he's a Jolly Good Fellow."*)

Richard: Who's a jolly good fellow, hic—?

Chorus: You's a jolly good feller—ye 'ighness, Dick Brown, hic—

Richard: Well, pash 'em around again, boys; the stuff inebriates, but never obnoxious, that makes you forget you have a Sunday school teacher at home. One of them goody good little girls that eats religion, talks it, and even whistles it with 'er soup. Say, let's have a little game, I'm a bit shy on pin money, and I'd jist like to clean some of you. How much you got tucked away in your stocking band, Nell?

Nell: Enough to coax your little hard earned dough away from home. (*All begin to play cards. After a few hands Dick wins and is about to take the stakes, when Pete reaches for it; then they tussle and the table is overturned; the woman grabs the money and leaves Dick and Pete still scuffling. Dick chokes Pete and throws him in a chair, and the light goes out, leaving the stage dark. Jean falls from the couch and screams*): Don't let him kill me, too. (*Just then Dick comes in, turns lights on. Jean is on the floor crying and begging for mercy, when Dick rushes over and picks her up she awakens.*)

Richard: Why, what's the matter, dear? You are trembling all over. Did you get frightened? What happened? How came you on the floor, dear?

Jean (*still sobbing clings to him*): Dick, is this really you, and haven't you been drinking? and you didn't kill that terrible man?

Richard: Of course not, girly. I haven't had a drink of anything stronger than Adam's ale, and as for killing anyone—you must be dreaming!

Jean. I guess that is what I have been doing, but instead of a dream it was a night-mare. But it taught me a lesson, dear. I did not realize where I was going. I want you just as you are, and in the future your wish shall be my will. Yes, I will join the Relief Society, and learn how to take care of Richard the second. Please forgive, dearie. I am so sorry I was so foolish. Oh, I'm so glad it was only a dream. In the future I am going with you to Mutual, and I want my name on the tithing records, too. Nothing in this world do I value more than my really and truly Latter-day Saint husband.

Phoenix, Arizona.

# The Church in Vienna, Austria

---

*By Walter U. Fuhrman, President of the Vienna Conference, Swiss-German Mission*

---

Comparatively few Utah people have a correct conception of this beautiful center of culture and art. Vienna contains more than two and a half million inhabitants, and is noted the world over for its schools of medicine, music and art. Its arts are not only of excellent quality, but are varied, containing the ideas and tastes of several distinct peoples. They combine the German's patriotism, the Gypsy's love of nature, the Slav's passion, the Pole's simplicity, with the Orient's beauty and grace. The German, the Bohemian, the Hungarian, the Slavonian, the Pole, and the Jew each claim a part of the former Austria-Hungarian monarchy. Vienna was beautified with many magnificent buildings, palaces, and monuments, and it still retains to a great extent its pre-war splendor.

In religious matters the Viennese, as an average, take most things for granted, as he was taught in the common school or as his pastor explains them to him. He thinks little about religion, being contented in believing that his duties extend no further than the observation of a few routine religious practices. Vienna is often called "Mariastadt," because the favorite saint and object of reverence of her people is the Virgin Mary. Very few of her people have ever seen a Bible; many, not even knowing what the Bible really is, believe it to be the catechism they studied in the grade schools. The Catholic church held almost complete sway over the religious thought before the war. I am informed that before the war only one protestant house of worship existed in Vienna. The city is filled with Catholic cathedrals and churches.

Our Church did some missionary work here before the outbreak of 1914, and a branch was organized under the name of Christian Society. Services were held like the meeting of a club or society, because regular church worship was allowed only by those commissioned or authorized by the government. In the early part of 1914, the society was dissolved by the government and the property confiscated. The branch, however, did not cease to exist for the testimony of the truth had found its way into the hearts of a few good Christians. Meetings were held at the homes of the Saints, one time here, another time



there. At the outbreak of the war the missionaries who had thus far been fortunate enough to escape banishment, were compelled to leave. Still the Saints held together, and even during those long, dark years of carnage and misery, the women folks left entirely alone, held meetings in which they drew solace and comfort from the never-failing Source. For months and months these Saints with their feminine preachers and choir, in which only alto and soprano were sung, held their religious services, keeping the spark of love and hope ever bright.

At the close of the war, the treaty of peace guaranteed religious freedom to all. As a result we have now our branches in Austria well organized, and are holding regular religious services in Vienna, Linz, Salzburg and Haag. The spirit of intolerance still manifests itself. A few months ago the missionaries in Haag were threatened with violence, and some of the stores refused to sell goods to those who attended our meetings, and the artisans refused to mend their shoes, etc. Two days ago I received a letter from the elders in Salzburg, saying that the clergy there were holding lectures about the "Mormons" to which only men and grown boys were admitted; the nature of the meetings is self evident. In Vienna our Bible classes were disturbed by crowds of young rowdies until it was necessary to ask for the protection of the police.

At our recent conference here, this spirit was also manifest. We had engaged a hall for a large conference and had advertised on the bill boards of the city that Elder David O. McKay would be present. The clergy of the other Christian denominations felt that it was dangerous to their creeds if the people should hear the testimony of a living apostle of Christ, so they combined, and by means of threats and protests induced the renter of the hall to refuse us the use of it, twenty-four hours before the meeting was to take place. The spirit of intolerance is not against us alone. Several other religious meetings and lectures have recently been broken up or hindered by the hostility of their opponents.

Such was not our case, however, for through earnest effort and sincere prayer of the entire branch, we were enabled to find another place to hold our conference, and a wonderful conference we had! The branch here consists of only seventy-one members, but we had more than twice that number of friends present. No one caused the least disturbance, all drinking in the revealed truths of the restored gospel as they fell from the inspired lips of the servants of the Lord. I believe I have never attended a public service that caused more real joy and satisfaction than this meeting, held in the rear dining room of a Vienna restaurant.

Perhaps a little definite information concerning the Vienna branch might be of interest. At present we have sixty-two baptized member and nine blessed children. One family of these live in Prague in Czecho-Slovakia and another in Poland. We hold regularly Sunday school, afternoon meeting, priesthood meeting, Bible class, Book of Mormon class, choir practice and Relief Society meetings. Last quarter this branch alone paid at total of 4,301,400 kronen tithing, and 575,606 as fast offering. We are well pleased with this amount as it is two and one half times as much as our branch expenses. When we consider that a year ago the conference was not self sustaining, we feel proud of our progress. From seven to ten per cent of the tithing is being paid by friends who are investigating the gospel and proving it by means of the test given by Christ himself as recorded in John 7:17. And this test has demonstrated that the Church of Jesus Christ of Latter-day Saints is true, for even though helpless, poverty stricken Austria has been repeatedly spoiled by unscrupulous profiteers, so that thousands have suffered and are still suffering from want of life's necessities, no Latter-day Saint in this land, who pays his tithing fully and honestly, lacks these necessities.

Since the war our Church has helped the poor here to a great extent, but very little of this aid was needed by the Saints who are strong in the faith. It has been my pleasure and privilege to distribute the relief funds given by the German organization in Utah and by the Mrs. Eccles and Scowcroft, of Ogden, Utah, for the poor children of Austria. The greater part has been given to the friends of our Church who are in need. We have many friends who are investigating the gospel. The children especially show a keen interest in our Sunday school work. Last month's report shows an average of eighty-two present, fifty-nine per cent of whom were friends. Our kindergarten class had an average attendance of twenty-four pupils, ninety per cent of whom were friends. In Austria, last year, we baptized twenty-one persons which increased our number by eleven per cent. From present indications the per cent will be considerably greater this year, as the work is now well established in Austria.

I am sending you herewith enclosed a photo of the elders and visitors present at our recent conference. As far as I am informed Elder McKay is the first apostle who has held a conference in Austria. He and President Ballif expressed themselves as being well pleased with the progress of the work here. The party remained for a short time after the conference, in order to see some of the many interesting features of Vienna. They attended the famous opera here and saw the noted

Vienna composer, Richard Strauss direct his own opera entitled, *Ariande auf Naxos*.



Standing, left to right: Stuart Bagley, Murray; Harry C. Lambourne, Salt Lake City; Jack B. Wright, Thair C. Rich, Ogden; Melvin Lloyd Kent, Lewiston, Utah; Evelyn Ballif, Melvin P. Pickering, Centerville, Utah; Mrs. David O. McKay; Jewel Marcus Peterson, Fairview; Robert N. Anderson, Provo; Willard S. Miller; George O. Larsen, Salt Lake City; Franz Rimmasch, Konigsberg, Germany. Sitting: Heinrich Sinsel, Nurnberg, Germany; Earl B. Snell, secretary Swiss-German mission; Serge F. Ballif, president Swiss-German mission; Elder David O. McKay, President European mission; Walter U. Fuhrman, Providence, Utah.

The president's short visit here was an inspiration to the Saints and elders, and all determined to carry our work on to success through earnest effort and exemplary living.

We read the *Era* with the greatest delight. We often loan out copies to the friends who can read English, and they usually ask if they might borrow another copy. It seems to carry the pure and noble spirit of "Mormonism" to the depths of their souls. Accept our best greetings and sincere desire for the success of the *Era*.

*Vienna, Austria, March, 1923.*

### Fear Thou Not

"Thou art my servant. I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded."





# Hearts and Hollyhocks

*A Story of Love, Struggle  
and Society*

*by*  
Ruth Moench Bell

## Chapter X

The Sheriff arrived with John and Edna. Judith knew they had come. She could tell by the deepening line between Phil's eyes and the sullen set of his jaws. She knew, too, from the same tokens, that her pleadings and her ruse had been futile.

She could see that Phil was troubled but not softened. And she realized how useless it would be to try to soften him when she overheard, from his library, a conversation he had with some of his men.

One of the men in the mills had met with an accident that might cost his life. Several of his workmen had come with the foreman to see what could be done by way of compensation. To keep the case out of court, Phil was willing to offer a small sum which he hoped would be considered sufficient. But the misery of the men's faces when he had made his small offer, had so jerked at his heart that in exasperation, he retorted to the men's grumbling about short wages and long hours: "You ought to be thankful for work and wages," he ripped out, "instead of complaining. Many's the day I put in twelve hours and then carry the burden to bed with me to thresh it out. And what do I get out of it? I furnish employment for hundreds of men. And what do I get?—something to eat, something to wear, a pillow for my head, that throbs so wearily from the burden of it all that many a night a stone wall would do as well. You clamor for higher wages, shorter hours, division of profits. How many of you work without your eyes on the clock or your ears listening for the whistle? How many of you make my interests your interests? How many of you would do an honest day's work even, without a foreman over you? You envy my wealth, which of you would carry the load, the anxiety, the care, the thought that great wealth implies?"

Even after the workmen had gone, Judith could see that Phil was troubled and her sympathy went out to him; but he excluded her so persistently, as if her mere presence were an intrusion, that she dared not offer a caress or loving word.

Before the day wore away, she caught sight of Edna. She had remained at home to make sure she should not see her; but fate had decreed otherwise. Edna passed the house and Judith was at the window. Edna did not look to the right or to the left,

but straight ahead, too absorbed to be aware, in the least, of her surroundings. But oh, the hunted, hurt look in her eyes!

Judith turned from the window with a moan. Never in her life had she seen anything so desolate, so completely hopeless as that look. She wanted to run out and clasp Edna in her arms and beg her to come in. But how could Edna feel friendly to her while Phil was prosecuting poor John. Again Judith tossed sleeplessly till morning.

There was an unpleasant quality in the sizzling of women's voices, like the fermenting of bottled fruit, when Judith came into the club-room and took her place, as president, in the chair reserved for her. An instantaneous hush fell over the company, prompted largely by the jaded appearance of their president.

Judith was the central figure in the drama about to be staged. They were somewhat in doubt as to how she meant to take it. As they looked at her more closely, however, they noticed something about her that awakened a feeling of another sort. Judith was obviously suffering keenly some spiritual anguish. Even breathing was suspended, it seemed, while they awaited her words. When they came they were so low that a *breath might have made them inaudible*.

"I wish to resign as your president," she observed. There was a murmur of protest which she did not heed. "I have thought it all over in the night," she resumed, "with only the stars and my conscience to question."

She paused a moment, fingering absently her removed glove. "Justice, our clumsy justice, is a peculiar thing," she continued. "It still adds to God's punishment a physical torture inconsistent, illogical, and we in our clumsy way smugly prescribe this, not realizing that God's process has already begun, and no technicality can set it aside."

She spoke so evenly, so dispassionately that the very souls of the women were hushed in wonder. "Even that would not be so pitifully ludicrous if we did not so often select for our chastisement, the apparent, not the real sinner. In the instance that fills our minds today, I am the person; though the law can not take note of me.

"John loved Edna, as few men can love: as few women are ever loved. That she might not be outclassed in dress and social affairs, he speculated with the firm's money. It was stealing, of course, but he did it all that she might keep the pace, the pace that I had set. I can remember now, my first pretentious party. It cost three hundred dollars. We could afford it. Edna followed with a party that cost five hundred dollars. She could not afford it. We all wondered, at the time, for John was only on salary. Seal-skin coats, tailor-made gowns, automobiles came

along, and still Edna held her own with her girlhood friend, her more than sister. Then came the crash. John's speculations failed, the shortage was discovered. He fled, and she followed."

Judith's lip quivered as she continued: "I saw Edna yesterday, at a distance. I shall never forget her face. The hunted look in her eyes is heart-breaking. And she is thin, so pitifully thin: \* \* \* I can not make restitution, that is the terrible part. I can do a little towards making amends. I have deeded to her if she will accept it, the house next to ours, her former home. But I can not erase from her mind the memory of those two fearful years. The hunted, hurt look must stay—unless we all help."

Only impetuous Kate Blakeston could have spoken out of the hush that was over them. She not only spoke, but she addressed the chair in anything but conventional terms.

"Why, Judy," she exploded, "you're surely not going to take her up again after all that has happened?"

Judith sighed wearily: "No, I'm not going to take her up. I am not worthy to take her up. I might sit at her feet and learn if she would let me. Her patience and good cheer, her self-sacrifice, her motherly, wifely devotion to her husband fill me with awe. When she went to him in the bitterest, winter weather, and we all know what New York is at such times, he was without overcoat, underwear or socks, sick, hungry and despairing, hounded by detectives. Four dollars a week was the most he had been able to earn. He had saved to make her more comfortable when she came. For months they have lived on that amount, suffering in silence, cheering each other. They were doing better when he answered the decoy advertisement and was caught. I can't help thinking Christ would say: 'Go and sin no more.' We are women, some of us, mothers. Must it always be said that women are so hard on one another? I am pleading for Edna. Can't we take her to our hearts and warm her? Can't we reach her soul with our love, till the hunted look leaves her dear eyes?"

There were tears in many eyes as Judith finished her appeal. Kate got to her feet. "We'll do anything you say, Judith, anything."

"Thank you," Judith replied gratefully, "then come to my house tonight, in simple clothes, and we will give Edna the kind of welcome we used to give her. We'll play the old games that make us laugh in spite of ourselves. We'll dance the old dances. Bring the men, and we will cheer her up if we can. It is daring, I know. My husband is against him, and I cannot tell what he will say. I am risking all for Edna."

\* \* \* \* \*



What Phil Curwood said when he returned home and found an old-fashioned, merry-making party in progress, was heard by none. What he thought was another matter. His wife's conversation about John and Edna had disturbed him, though he had given no sign. The newspaper account of their wanderings, which he read after his wife had left it near him, added to his discomfort. He had gone through a hard day, besides. There had been an interview with his men, and their stricken faces over the accident to one of their number. If the accident had happened to himself, would they have been so concerned, or—he dared not think of that—would they have secretly rejoiced?

Added to this, the little daughter of the workman, a slip of a child with wan, sad face had pleaded with him to save her papa's life. He wanted to be alone to think, and now his house was filled with merry-makers. He had burst in among them unexpectedly and, indignant towards his wife, was about to rush off to his club, when Kate Blakeston caught him by the arm. And in another minute he was in the midst of a Virginia reel, dancing as he had not danced for years.

He had forgotten everything for the moment, and was feeling light-hearted and gay when he caught sight of Edna. She was not looking at him, but she was there in his house and the center of sympathetic attentions. He meant to give her a cold stare, and he did send a look of fury toward his wife. Edna turned to the door to slip out and he saw that there were tears in her eyes, her lip was quivering and she was looking wistfully toward the entrance as if she longed for a half expected some one.

She was so thin and looked so pitiful that Phil was touched in spite of himself. She was not happy, he could see that. They were trying to cheer her up and had failed, as his wife might have foreseen.

That one glimpse of Edna's face had told him why she was not happy, why nothing they could do would make her happy. *John was not there to share it with her.* A woman whose thoughts for two years had brooded over one creature, and only one interest, could not be expected to be happy when separated from that creature and his misery.

An unreasoning anger possessed Phil. He detested failure. It was that more than the financial loss that had angered him against John when he threw them into a receiver's hands and absconded. Judith had staged a smaller failure, but it was a failure nevertheless. He preferred that even a social affair in his home should not fail.

Judith caught his eye. She threw him an appealing look, the sort of glance she used to give him in the old days when they

would entertain together and things were going badly, and she wanted him to throw himself into the spirit of things and help out.

Phil's success in everything had always been his instant insight. He could always size up a situation swiftly, strip it of its external aspects, penetrate to its essentials, grasp his opportunity and have his dividends maturing, so to speak, before his opponents had realized that an opportunity was before them. Now he was angry and perplexed and sped out into the arbor to think it out.

Once outside, he sat down to consider. But he couldn't think. He was feeling instead. Feeling was novel sensation to this young master of finance. A man can't think with his feeling and amass a fortune. He must work things out to a cool, logical conclusion. Feelings are a disturbing element. They are liable to reverse conclusions that have been reached at the end of a chain of faultless logic.

Still a cement wall would have throbbed with pity at the sight of Edna's face. Somewhere under Phil's reserve he became aware of something alive and vital, something capable of dissolving the stoniest reserve. What memories was it she stirred in him?

Why was it her face should bring sharply before him the puzzled, pleading face of that child of his employee, the face of the little girl who had pleaded with him to save her papa's life? Why should he see again the wretched home, the despairing wife, the little girl, aged beyond her years? Why should the scene with his workmen in the afternoon and his irrefutable arguments come up again to harass him?

What was it he saw in Edna's eyes? Was it that love and longing which every man, though few perhaps would admit it, craves to read in some woman's eyes toward himself. A love that even wealth could not chill! A something that carried in it a hint of infinity! A something that he had reached out for once in his life and fumbled and missed! A something so potent that compassion for the woman who felt it, respect for the man who inspired it, came over Phil!

Somehow, Edna's face brought up another scene before him. He had once seen a widow tottering down the aisle after the casket of her husband. Once she swayed as if she would fall. Then her limbs seemed to fail her altogether. Her head jerked forward with a spent sob that shook her body, as if it had been a rag powerless to resist. No man in the house ever forgot the sight. All the chivalry in every man was stirred. All the tenderness of every man went out to her!

Perhaps every man there saw himself in the place of the man

in the casket; saw his wife following behind. Did he mean so much to his wife that his passing would grieve her so? And yet, to leave her behind so alone, so shaken and not able to comfort her!

But John was not dead! Edna was not a widow! Well, not exactly! And yet, were her feelings so different? And John, how was he bearing it, shut away from her as if in a casket, and she alone to buffet with a world unkind?

Phil strode toward the house to get away from his thoughts and memories. Judith should have consulted him. She should not have forced his hand. She should not have shamed him before the town by setting him so apparently in the wrong. Resentment and anger restored his balance. He returned to the house and entered the reception hall.

*(To be concluded in the July number)*

---

## Be Consistent

---

*By Prof. Clawson Y. Cannon, Brigham Young University*

---

A student was working in the chemistry laboratory on an experiment. Spread out on his desk before him were a number of pieces of apparatus. After working for some time with his solutions he was seen to go to his laboratory guide, a book in which were written the instructions that he was following for further information in making his experiment. He finally progressed to a point where he had two salts in the same solution. These he wished to separate. His instructions told him that by heating this solution to a certain point, one of the salts would precipitate out so that he could filter the solution and extract this salt. The other one he could obtain by evaporation.

This student had learned through previous experience that the instructions for the experiment must be followed very minutely or the desired results would not be obtained. He had once before attempted to separate these two salts by this method and had failed. When he saw that he had failed, he examined very carefully his instructions, and compared what he had done with them. In making this examination, he did not once question the correctness of the method given in his laboratory guide, but he did question his own exactness in following these instructions. The faith of the student in his instructions was



vindicated on his second trial, when he fulfilled thoroughly the requirements given and successfully separated these two salts.

"Naaman, captain of the hosts of the King of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

"And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

"And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel." (II Kings 5:2-4.)

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

"But Naaman was wroth, and went away and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage.

"And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (II Kings 5:9-14.)

If one will scrutinize the attitude of the student in his experiment in which he did not once question the correctness of his instructions, but blamed his own carelessness in fulfilling them for his failure, and compare it with the attitude of Naaman when he first received instructions from Elisha, he will have typified the attitudes a person is apt to take, on the one hand, toward physical experiments and, on the other, toward things religious. It seems strange that we are willing to follow instructions implicitly to test out scientific problems and yet when instructions come to us from the servants of the Lord, we are apt to judge them by our own preconceived notions. This often influences us to ignore the things that will lead us into eternal happiness.

If we would always keep the true scientific attitude when dealing with the theological side of our lives, and follow instructions minutely as was done finally by both the student and Naaman, we would reap the results promised.

*Provo, Utah*

# Footprints

*By Orville S. Johnson*

The warm red of the perpendicular canyon walls had turned to a cold gray under the touch of misty hands. The dreary fog poured down the canyon, silent and full of mystery. It was so still that the figure, squatted at the mouth of a cavern, seemed to be listening to the billions of atoms as they rubbed against one another in their rush through space. He shivered as he bent to stir the smoldering fire to brisker life. It was plain that he was used to silence and gray mist.

Far up the canyon, where its sandstone walls were sloping and soft a dark gray shape bounded swiftly across the canyon to the westward. A little later the same shape bounded back into the canyon, and turning southward, followed the winding gorge toward the dying fire and silent man. Silently as the fog it moved, but swifter, and ever it seemed to be looking for danger to spring from the gloom. First on one side, then back to the other as it moved on its way down the ever narrowing, deepening canyon. Often it stopped, standing so still that it seemed but a part of the mist, only to move restlessly forward, looking ever backward. And had it not been for the mist it would have learned much that would have been unwelcome to it.

The figure of the man became as a statue, while it watched a smooth gray shape, barely discernible through the mist, pass within ten feet of him. Once past, the gray body gathered itself into a crouching position for the shortest time possible, and bounded away down the canyon with expanded nostrils and fast beating heart. The gentle moving air had brought him fear when he had passed the man.

Far up the canyon, where the gray shape had been, a tawny, yellow body padded swiftly and silently down the canyon upon the trail left by the gray shape of the white-tailed deer. It was a presentiment of some such thing that had kept the deer on the alert on its way down, and that had caused it to speed forward so swiftly upon receiving the danger signal from the air when passing the man's cave. It was the feeling that danger was following that kept the big buck wary even after a mile was between him and the man.

A low snarl from out of the mist, brought the man to his

feet with a low exclamation of surprise. The canyon rang with the report of three revolver shots, but a deep silence soon buried them, and the fog swept onward exultant in its power to hide mysteries. The man walked about the mouth of the cave for a minute irresolutely, then standing inside and taking up his rifle started down the canyon on the trail of the cougar.

"Something's going to happen," he muttered, "and I'm pretty sure I'll be able to pay that debt."

The fog was lifting away up the canyon where the drama started. And idly humming a tune through his nose, a man, mounted on a horse, was following close upon the heels of excitement. Casting his eyes down for a look at the ground, he saw the trail of the cougar. He saw also the marks left by the buck, but as they were not uncommon to him in his frequent travels down that canyon he made no mental note of them. The track of the cougar, however, interested him. He dismounted and examined it with a little care; exclaimed over its freshness, told his horse that he guessed they'd be going, and started forward at an easy gallop. Even a game warden has a dramatic sense.

He never stopped until he reached a point two miles below the cave where Lew Reman had watched the buck and cougar pass. At that point a deep gorge merged with the main canyon, cutting in from the west. The buck had wanted to go west in the first place, and he turned west into that gorge. The cougar followed him. The fog settled again, and Warden Davis missed the trails only after he had passed the canyon for some distance. When he got back to the mouth of the gorge, he got off his horse and examined the ground carefully, until he found the cougar's track leading straight up the narrow opening.

"Great guns and little fishes!" he exploded, "there's going to be a fight. Not a mere give and take affair, but a real death struggle." And then he saw the prints of the other man's feet. "Getting blind," he muttered. "I've followed that track for goodness knows how long and never seen it. Yes, I guess there'll be a fight sure enough."

Lew Reman did not know the country as well as Davis. Yet he felt that something was going to happen. Cautiously he had followed the trails and was sure the cougar was hot on the scent, with the buck only half aware of its danger. He felt that he was being drawn into a strange but thrilling position, but was not prepared for what met his eye when the fog lightened for a moment under the fan of an insistent western breeze. A hundred foot wall of rock met his gaze. No visible place



of ascent met his eye, and he knew the trail had led that far. To the extreme right, thirty feet away, however, a narrow chasm seemed to lead somewhere and into that he discovered the leading characters had been drawn. Twenty feet up that ten foot chasm he stopped. A low, but unmistakable snarl reached his ear. He knew he had heard that identical snarl before. Looking hard he made out the crouching form of the tawny body about fifteen feet ahead. Its head was not turned his way, yet he knew he was discovered. He glanced at the ground and saw the deep indentations made by the feet of the buck. It had received its certainty of danger too late. He could hear some low thumping sounds that he fancied must be its frightened heart beats. He even fancied he could make out the vague, gray shape out in the mist past the cougar. But it faded and came again so easily that he wasn't sure. It began to seem like the dull beats were getting louder. Suddenly the air was rent with a loud screech. At the same moment the tawny body shot forward into the mist and nothing could be seen. Snarls, gasps and growls issued from the twilight fog, finally followed by the terror-stricken buck. Reman was in its path. Almost unconsciously he pulled the trigger of his rifle which he had at his side. The buck leaped wildly into the air and sank to the ground again, plowing furrows with nose, knees, and brisket, then rolled struggling onto its side, almost at Reman's feet. As if by magic a tawny form appeared upon the body of the buck, glaring defiance at the man, and snarling its disgust. Suddenly it crouched. Reman felt his heart leap into his throat as he saw its intention. There was no time to fire, no place to dodge. It would be a case of grin and bear it. In a flash he saw the great, cruel claws as they spread for the leap. The ugly head opened at the mouth and showed what looked to be multitudes of needle-like tiger teeth eager for their share in the play. He bent forward instinctively to receive the heavy impact. Feeling that he needed only time to draw his revolver before he could win, he dropped his gun knowing that long before his hand could reach the gun he would be borne down, yet resolute upon getting that weapon into use as soon as possible. The deafening report of a rifle stunned him. He reached his weapon with his hand, hauled it forth to shoot. The form of the cougar was writhing in its death struggle.

"He nearly got you, pardner," a pleasant voice said, and for a vague moment Reman wondered if he were dead. A moment later he was shaking hands with Bob Davis and telling him how glad he was to see him!

Together they skinned the cougar, and together they carried the body of the deer to a wider, more comfortable skinning

place. Reman was so silent while skinning the deer that Davis asked him if he was still afraid he was dead.

"Not quite that," replied Reman, "but you see, I had it all figured out to use the bounty on that cougar to pay a certain debt. I didn't care about the deer, I didn't even want to kill him, but had to or else get tramped over by his sharp feet. And when I shot him, the cougar was onto me so quick I couldn't even draw again."

"I know," responded the warden. "I saw it all, wasn't ten feet behind you when you shot the deer. Had my gun out all the time. I'll trade you the cougar for the deer!"

"Done!" was all Reman could say; he felt much more.  
*Cannonville, Utah.*

---

## Judge Not

How oft we judge our dearest friends  
For things that they may say or do.  
We add a burden to their souls,  
And make their hearts feel heavy too

The outside coat is all we see,  
We know so little of the cause.  
Perhaps if we could see as they  
We'd let our words die in a pause.

For unkind words expressed in haste  
Oft cause the speaker sad regret.  
The injured one you may forgive,  
But in his heart he can't forget.

How often when we see a friend  
Departing from the path of right,  
We give him knocks that push him down  
Instead of helping win his fight.

If we would take him by the hand,  
And guide him from the snares he's sown.  
We'd keep him from the depths of sin,  
From which he needs must climb alone.

'Tis oft we sin in others' eyes;  
We sometimes hate and hold a grudge.  
We are ourselves not perfect yet,  
So God alone should be the judge.

O friends, could we but look for good,  
The faults and failings never see,  
We'd leave the world far better, when  
We pass into eternity.

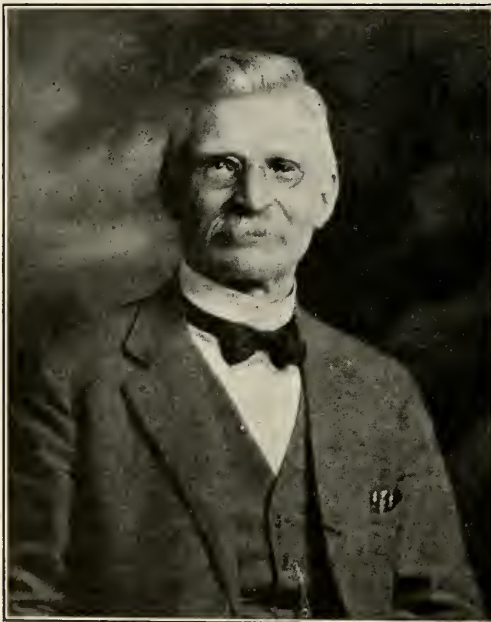
# On the Way to South America

*By Andrew Jenson, Assistant Church Historian*

I left Salt Lake City, Jan. 22, 1923, on an educational trip to Central and South America, but stopped several days in California, engaged in historical labors in the interest of the Church.

After attending a celebration in Sacramento, Jan. 24, in commemoration of the discovery of gold on the American River seventy-five years ago, I proceeded to Coloma (together with Elder Thos P. Page, my traveling companion), where we visited the site of Sutter's old saw mill and a monument erected in honor of James W. Marshall, who was foreman for Mr. Sutter and had charge of the men who were building the mill in 1848. It will be remembered that some of these men had served in the Mormon Battalion and had only sought temporary employment in California prior to their going to the valley of the Great Salt Lake.

We also visited Mormon Island (on the American river)



*Andrew Jenson*

which place has an interesting history and was for several years the headquarters for the "brethren" who worked in the mines. It was at this place also that the first missionaries were called to the Sandwich Islands in the latter part of 1850. Mormon Island is about 25 miles from Sacramento, while Coloma is about 50 miles above that city. The real Mormon Island was simply a sand bar in the river where the "Mormon" boys first found gold in the river bed, but the town or mining



camp, which ever since has been called Mormon Island, and at one time had 3,000 inhabitants, was built on both banks of the south fork of the American river, immediately above the point where the north and south forks of said river unite, and 25 miles below (at Sacramento) becomes a tributary of the great Sacramento river. There is only a small store and a few farm houses around there now.

While in California I also obtained information concerning the exact location of the original Yerba Bueno, which the *Brooklyn* company of Saints, soon after their arrival in the bay of San Francisco, in 1847, turned into the present Anglo-Saxon town of San Francisco.

I also found where the pioneer settlement of New Hope was founded by a part of the *Brooklyn* Saints, in the latter part of 1846, in what is now San Joaquin county. The place, which is about 20 miles from Stockton, is no longer in existence as a town, or even a village, the site being included in a country farm, but that does not prevent us from saying truthfully that New Hope was the first Anglo-Saxon settlement founded in the beautiful San Joaquin Valley, which now contains seven of the most flourishing counties of California. The site of New Hope is on the right bank, or north side, of the Stanislaus river, about one and one half miles above the junction of the Stanislaus with the San Joaquin river. The noted Samuel Brannan, the leader of the *Brooklyn* company, caused the settlement to be founded with the expectation that the Church would locate its headquarters there, but after his vain effort to induce President Brigham Young to give up his idea of settling the Nauvoo exiles in Great Salt Lake Valley, and go to the San Joaquin Valley instead, New Hope was broken up, and later most of the brethren, who no doubt otherwise would have founded a permanent settlement there, found their way to Utah.

We sailed from San Francisco Jan. 31, and after a very pleasant voyage lasting 18 days, we arrived at the Pacific end of the Panama Canal, Feb. 18. On our way down the coast our ship called at different ports in Mexico, Guatemala, Salvador and Nicaragua. From La Libertad, we went inland by automobile about 25 miles and visited San Salvador, the beautiful capital of the republic of Salvador, situated near the base of the volcano Quezaltepec. Only a few years ago an earthquake destroyed the city of San Salvador, but it has since been built up as a modern city with regular streets, fine plazas, and beautiful parks. The city can boast of the finest government building in Central America. San Salvador, situated in a large basin 2,115 feet above sea level, has about 80,000 inhabitants.

Central America consists of six small republics (Guatemala,

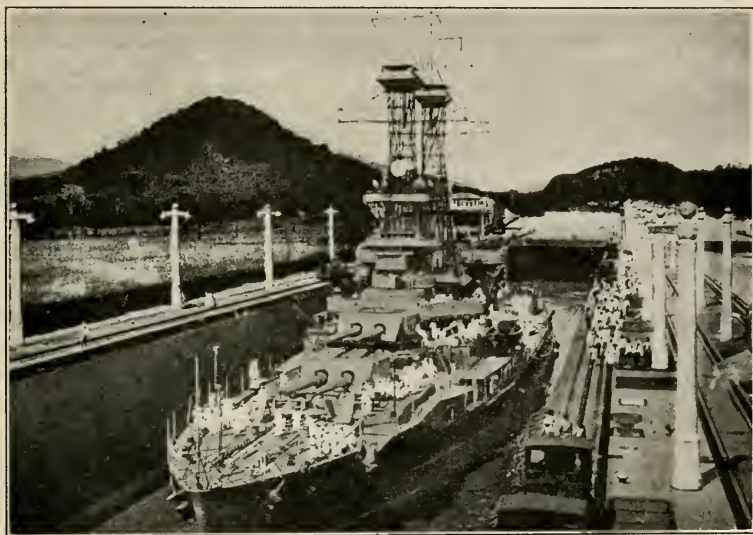
Honduras, Salvador, Nicaragua, Costa Rica and Panama) and one Crown Colony (British Honduras). The total area of these seven governments is about 211,000 square miles and the number of inhabitants is approximately 6,000,000. The majority of the inhabitants are of mixed Spanish and Indian blood, but there are many full-blooded Indians, and in some parts quite a number of negroes, mostly importations from the West Indies. Central America is a mountainous country, abounding with volcanoes, some of which are still active; earthquakes are of frequent occurrence and many cities and towns have been destroyed in years gone by through the eruption or sudden outbursts of fire and ashes from the angry volcanoes or the opening of the earth's crust whereby thousands of human beings have been swallowed up in the bowels of the earth or otherwise destroyed during the quakes.

The coast climate of the Central American republics is hot and generally unhealthy, but in the elevated interior mountain valleys, cool and pleasant. All the capitals and principal cities are built inland and some of them at considerable elevation; only a few of the people make their permanent homes in the lowlands, and there are only a few seaport towns where steamers land goods from distant manufacturing centers, and take on board cargoes of coffee, bananas, cocoanuts, sugar, hard woods, dye woods, rubber, indigo, gold, silver, copper, rice, tobacco, hides, etc. There are next to no natural harbors on the Pacific coast; hence, the shipping is done from the open roadsteads by lighters, and ordinary boats. Many of the natives are engaged in farming and cattle-raising.

The metric system for weights and measures has been adopted generally by the Central American countries, but each country has a money system of its own. Thus Guatemala uses the peso (divided into 100 centavos) worth at present 2 cents in U. S. money. In British Honduras there is a gold standard based upon that of the United States, and American money circulates interchangeably with that of the colony. In Honduras the silver peso (of 100 centavos) is the unit, worth 43 cents in American money. Salvador's money system is on a gold basis, the unit is the colon (divided in 100 centavos) fixed by law at two for the American dollar. In Nicaragua the unit is the cordoba (divided into 100 centavos) equal to \$1 in U. S. money. In Costa Rica there is a gold standard, the unit being the colon (divided into 100 centavos) worth about 46 cents in U. S. money. In Panama the gold balboa (divided into 100 centavos) is the unit, and is worth 50 cents in U. S. money.

The Spanish language is the official language of all Central American countries, but many of the educated people speak

English, hence anyone speaking English in traveling will generally get along without much difficulty in the larger towns; among the farmers and country people generally some knowledge of Spanish is almost indispensable.



*The U. S. S. "Utah" in the Pedro Miguel Locks, Panama Canal*

We have waited here ten days for an opportunity to sail for South America. At last we have secured passage and sail tomorrow on the Grace steamer *Santa Luisa* for Callao, Peru. While sojourning at Panama we have had a splendid opportunity to study the magnificence of the great Panama Canal, the cities of Panama and Colon, old Panama, etc., but as most of the readers of the *Era*, no doubt, have read articles on the Panama Canal again and again, I will here simply state that I consider this canal the greatest engineering achievement of the age, and yet the whole system is so natural and so simple that one is led to wonder why that water way was not opened centuries ago. It is not the possibilities of the undertaking that call forth admiration, now that the canal is finished, but it is the grandeur of the whole, the gigantic proportions of the locks, the artificial lakes, the dams, the spillways, the enormous Culebra Cut, etc., which causes the visitor to stop and consider, and, if he is an American, feel proud that Americans did the work when others had failed.

The following items about the "big ditch" are culled from



a recently published government pamphlet on the Panama Canal:

The canal channel is 42 miles in length between shore lines, or eight miles more than the air line distance. It is five miles long from deep water in one ocean to deep water in the other. The highest point on the center line of the canal was 312 feet above the level of the sea. Each of the twin chambers in every flight of locks has a usable length of 1000 feet, and width of 110 feet, and is about 70 feet deep. The flights are duplicate so that ships may be passed in opposite directions simultaneously. The Gatun dam and spillway have an aggregate length of 8,400 feet, is a half mile wide at the base, sloping gently to a width of 100 feet at the top which is 105 feet above sea level. The surface is planted with grass and shrubbery, and the east wing is the site of a 9-hole golf links. The width of the canal channel is 500 feet in the sea-level sections, from 500 to 1000 feet in Gatun Lake and 300 feet in the cut. It can handle the largest ships in existence, 48 in a day or about 17,000 in a year. On Sept. 26, 1913, the first test operation of Gatun locks took place, and the actual work on the canal was begun by the French Jan. 28, 1882, and the rights and property were purchased by the United States June 28, 1902; the American occupation of the zone began May 4, 1904, and on Aug. 15, 1914, the canal was opened to commerce, the official opening was proclaimed by the President, July 12, 1920.

*Panama, Feb. 28, 1923.*

---

## Tomorrow

---

Tomorrow gives many a promise,  
To all in the glad glow of health,  
For life with its gay merry-making,  
Hints only of joy and of wealth.

Tomorrow I'll seek out my neighbor,  
Who, bowed down with trials and sore,  
Shall smile as I greet him in gladness,  
Before I have turned from his door.

Today I have duties—too many,  
With joy-time and pleasures in store,  
No time can I spare till tomorrow—  
(So oft I had thought it before!)

But oft it's too late on the morrow,  
My neighbor—they've laid him away!  
The good I would do in the morning  
Must wait yet another long day.

The house all about is in mourning,  
The words I was going to say,  
To gladden the heart of my neighbor,  
Fall cold on my own heart today.

Today—Let us make it a watchword,  
To blend in our hearts' sweetest song,  
Our good deeds leave not till tomorrow,  
Do them now, e're today shall be gone,

*Mesa, Arizona.*

*Mrs. E. G. Phelps.*

# Qualities and Virtues Needed Today

*By J. C. Hogenson, of the Utah Agricultural College*

In Proverbs 6, we read:

These six things doth the Lord hate, yea, seven are an abomination unto him—A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that are swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among his brethren.

All of us have seen people who possess one or more of the above bad qualities and know how that even we hate any and all of those things in our fellows.

Qualities which young people as well as older ones need for success and happiness may be mentioned as follows:

**Reverence for God.**—Love God and keep his commandments and you will never go far astray.

**Respect for Law.**—Too many people today glory in the fact that they are able to break the law. This is bound to have an evil effect sooner or later.

**Appreciation.**—In many places and among many young people there appears to be an utter lack of appreciation of what other people do for them and for their welfare. Cultivate that spirit of appreciation. It will help so much to make the world better, brighter and happier. Do not carry about with you the matter-of-fact spirit that the help of other people come to you because they owe it to you. Appreciate it and show your appreciation.

**Dependability.**—Do not make promises lightly. Mean what you say and do what you say, so that other people can absolutely depend upon you at all times and under all circumstances.

**Accuracy.**—Learn to be accurate in every detail. Never slip over any task lightly, but always put into every effort the very best there is in you.

**Thoroughness.**—Be thorough. Success is never attained by careless or slipshod methods, but by those who master and practice every detail.

**Honesty.**—To be honest for honesty's sake, and because it is right, and not because it is the best policy means a big measure toward success.

**Knowledge.**—Know your work and love it. Success comes to those who master every detail of the business or work which they are called upon to do. Know your work and you will love it. Pity the man who continually has to do work he does not love. Each day for him is drudgery, and happiness is not his portion. He never tries to increase his knowledge, regarding his work and hence promotion never comes.

**Respect for other people's rights.**—How often we see people who never think of the rights of the other fellow, but who guard very jealously their

own. We must always remember that the other fellow has rights equal to, and similar to our own.

**Responsibility.**—Learn to take and appreciate the responsibility that comes to you. Never shirk it. We are told that responsibility makes men. The person who shrinks from having responsibility placed upon him never amounts to anything. He is always a follower and never a leader.

**Humility.**—Be humble. Never feel yourself puffed up with pride. It is the humble person who always gains the respect and confidence of his fellow men and who comes nearest to his God.

**Love our fellow men.**—Love warms the heart and makes us kind and truly great.

**Sympathy.**—Cultivate a sympathy for all living creatures and this sympathy will return love to you.

**Efficiency.**—This is the watchword of today. You can get nowhere unless you are efficient in everything you undertake to do.

**Example.**—Example is always better than precept. Be what you want others to be and be in very deed what other people think you are.

When we can banish selfishness and forget self in the welfare of others; when we can dedicate our life to service; then we are helping and doing our full share in bringing about the universal brotherhood of man as God would have us do.  
*Logan, Utah.*



*Two scenes on Main Street, Salt Lake City, in the great Boys' Parade, April 28... More than ten thousand boys were in the procession that day.*



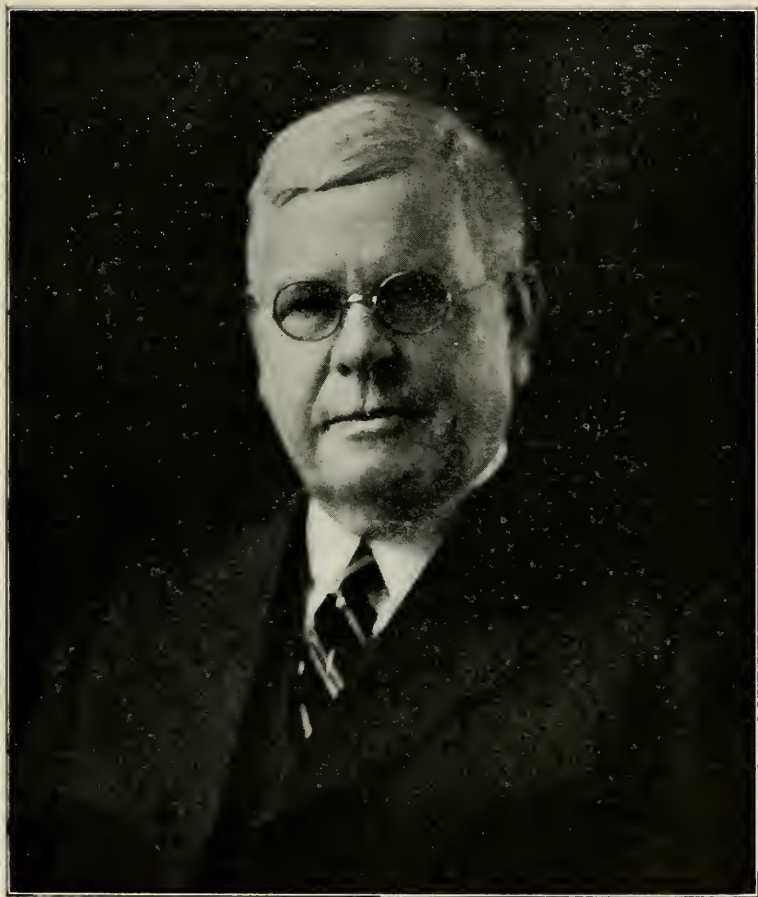
## New Mission Presidents

---

### Angus T. Wright, the Recently Appointed President of the New Zealand Mission

---

Elder Wright was born July 24, 1856, in Philadelphia, Pennsylvania, and is the son of William H. and Emma Taylor Wright. With his parents he came to Utah in 1859, settling in Richmond, Cache Valley, where they



*Angus T. Wright*

remained until 1878. W. H. Wright established a mercantile house in Ogden, in 1875, in which Angus T. and the other sons joined. It is still one of the leading business institutions of that city. Elder Wright was one of the first members of the Y. M. M. I. A. Weber stake central committee, in 1878. He was appointed the corresponding secretary of the Young Men's Mutual Improvement Associations of that stake, in 1881. He was elected to the school board in 1884, to the city council in 1885, serving until 1887, when he was re-elected but served only until he was called on a mission to New Zealand that year. He presided over that mission until released in 1889. Returning to Ogden in 1890, he was ordained a high priest, and in September succeeded Edward H. Anderson, who was then called to preside over the Scandinavian mission, as superintendent of the Weber stake Y. M. M. I. A. In this position he continued for a number of years until May 21, 1899, when John L. Herrick, later president of the Western States mission, succeeded him. In 1897 Elder Wright was appointed a member of the Board of Trustees of the State Industrial School, and became the president of the Board in 1899. In 1901 he became the president of the Weber Club; and the following year, was chosen a member of the high council of the Weber stake of Zion. In 1911 he was appointed a trustee of the Agricultural College in which position he served until he resigned to fill his present and second call to New Zealand.

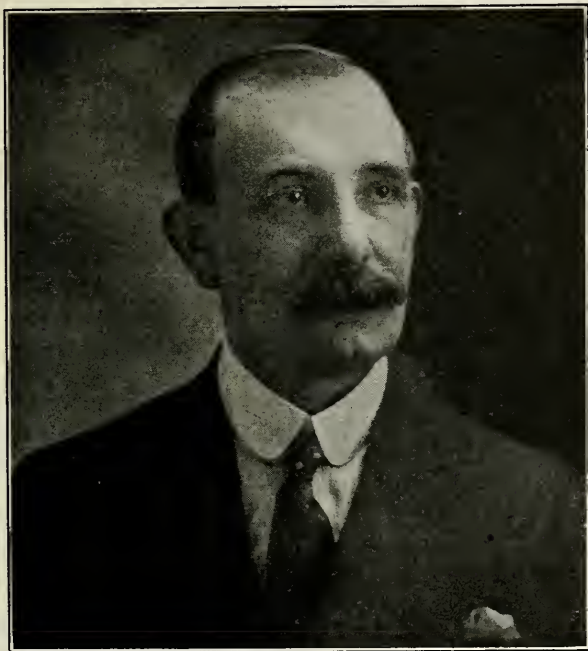
Elder Wright has always been active in business and public affairs and a diligent laborer in the Church. His wife, Martha J. Wright, is a daughter of the late Hon. Charles F. Middleton. She accompanied him to his new field of labor, being set apart by President Anthony W. Ivins on the 30th of March. Elder Wright was set apart on the same day for his present duties by the First Presidency, President Heber J. Grant being mouth.

They sailed on the 27th of April from Vancouver. Elder Wright's skill in the language, his wide experience in temporal affairs and in general association with business and religious people, together with his extended service in the Church at home and abroad, eminently fit him for the mission to which he has been appointed. Sister Wright's experience in the home and in the presidency of the M. I. A. and other organizations well qualify her to do the work, as the mother of the mission.

## John Soren Hansen, Recently Appointed President of the Danish Mission

John Soren Hansen, recently appointed president of the Danish mission, left for Copenhagen, Tuesday, April 3, 1923. Born September 6, 1877, in that city, he is a son of Soren Hansen and Christina Andersen. His parents joined the Church in 1880, and he was baptized, April 5, 1889. He was ordained a deacon, August 2, 1891; a teacher, February 5, 1893; and a priest, December 30, 1894. He was always a faithful attendant in the Sunday school, and a diligent student of English under the missionaries in his native land, taking advantage of every opportunity to learn. While in Copenhagen he acted as teacher among the Saints, and assistant superintendent of the M. I. A., the president usually being an elder from Zion. At the age of 13 he was a teacher in the mission Sunday school. In company with his father he emigrated to Utah, October 6, 1898. His mother, sister, and his fiancee, Anna C. V. Jensen, followed the next year, and he was married to her June 15, 1900. In Utah, he continued his interest in Church activities. He was ordained an elder by Edwin Bennion, acted as superintendent

of the Grant ward Sunday School for two years, was president of the Y. M. M. I. A. there for three years; was class instructor and later, president of the twelfth quorum of elders in the Granite stake, which at that time comprised also the Cottonwood stake; ordained a Seventy, January 15, 1912, by President Charles H. Hart, and filled a two-year mission to Scandinavia, April, 1912-14, laboring as writer and translator for *Skandnaviens Stjerne*. He compiled a Sunday School outline in Danish for use in the mission Sunday Schools, and during his stay, baptized 18 converts. Returning, he acted as a home missionary and was set apart as president of the 140th quorum of Seventy by Elder Rulon S. Wells. He was ordained a high priest by President Frank Y. Taylor, April 21, 1918, and set apart as second counselor to Bishop Stayner Richards of the Highland Park ward in the Granite stake of Zion, where he has labored up to the present with energy and enthusiasm in ward and stake affairs. On the 30th of March, 1923, he was set apart for his present mission by the first Presidency, President Charles W. Penrose being mouth. Since April 1, 1915, he has



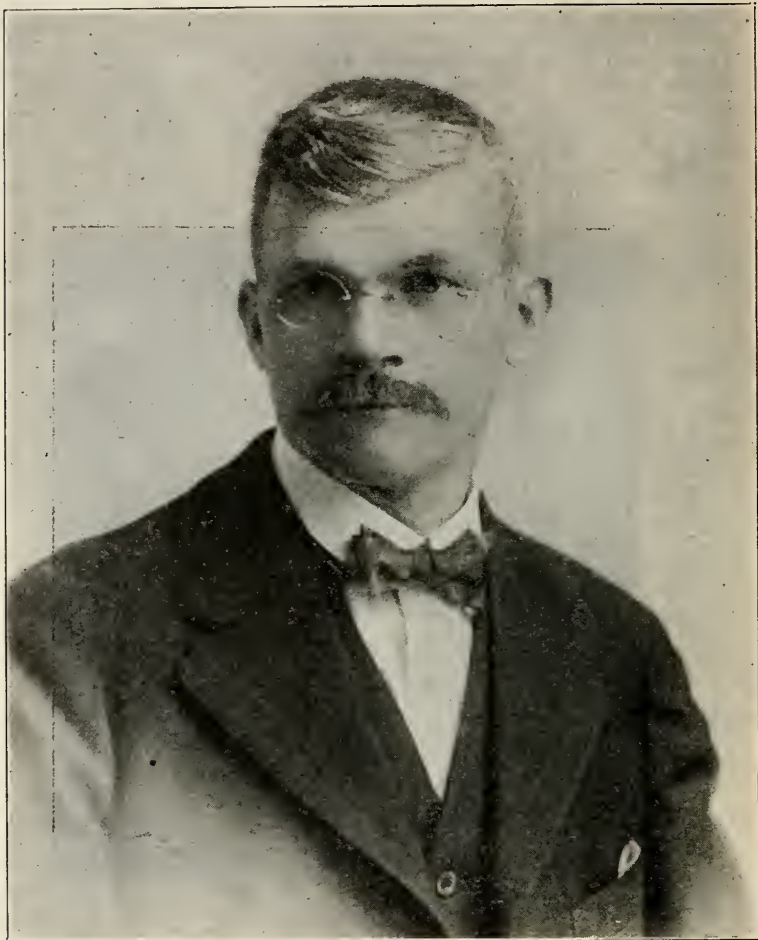
*John S. Hansen*

acted as editor of *Bikuben*, the Danish Church paper, as publisher, and translator of a number of well-known Church books into the Danish language, comprising eleven volumes of original translation among them the following: *Journal of Wilford Woodruff*, *Life of Brigham Young*, *Johns Stevens' Courtship*, *The Rule of Anti-Christ*, *Teachings of Joseph the Prophet*, *Biography of C. C. A. Christensen*, the latter being from original notes. His experience, faithfulness, and integrity should enable him to carry on the labors of the mission to which he has now been called with great success.



## Hugo D. E. Peterson, Recently Appointed President of the Swedish Mission

Elder Peterson is the son of Isaac Peterson and Anna Sophia Gardstedt Peterson, and was born in the city of Wisby, Isle of Gottland, Sweden, Aug-



*Hugo D. E. Peterson*

ust 14, 1860. He was baptized into the Church of Jesus Christ of Latter-day Saints, May 11, 1873, his parents having become converts to the gospel a few years before. He was ordained a priest, April 27, 1880; an elder, August 31, 1881; a seventy, February 23, 1885, and is at present a member of the council of the Fourth Quorum of Seventy. At the age of 19 years he was called to go to mission headquarters at Copenhagen, Denmark, to edit the Swedish mission monthly, *Nordstjernan*, under the direction of Presi-

dent Niels Wilhelmsen and Christian D. Fjeldsted, serving in that position for about two and a half years. Emigrating to Utah, he arrived in Salt Lake City, July, 1883, and located in Scipio, Millard county, the home town of his parents. Here he worked for some time as tithing and store clerk for the late Bishop Thomas Yates. In the early part of 1884, he was employed in the *Deseret News* office, where he continued his trade as compositor. He has been active as a Church worker, especially as choir leader in the Scandinavian meetings, in Salt Lake City, serving in that capacity under Presidents Andrew W. Winberg and J. M. Sjodahl for about 25 years. On January 26, 1906, Elder Peterson was called and set apart as the first president of the Swedish meetings in the Ensign stake, which position he held for ten years, when, owing to other duties, he was honorably released. In 1909, he was appointed by the First Presidency to compile and publish the two Scandinavian psalmodies, *Zions Sanger* in Swedish, and *Zions Sange* in Danish-Norwegian, which were completed and printed the following year. In June, 1914, the First Presidency placed him in charge of *Utah Posten*, a Swedish weekly publication, which he has edited and published up to the present time. For several years past he has been one of the 28 elders called to administer to the sick daily in the Latter-day Saints' Hospital in Salt Lake City, in which labor of love he continued until his departure to fill his new calling in the mission field. He has been one of the special missionaries in the Ensign stake during the past year.

Brother Peterson was married to Axeline Manuella Nielsen, May 23, 1884, in the Endowment House, Salt Lake City. The couple have been blessed with four sons and five daughters, all living. Two sons have filled missions in Scandinavia, and a third son served during the great war under the late General Richard W. Young, in France. Sister Peterson and the 14-year-old daughter, Mildred, accompany Elder Peterson to his new field of labor. They left Salt Lake City, May 25, and were to sail from New York to Copenhagen on *Oscar II*, May 31.

---

## Temple Worker to his Wife

---

My loved one. As the years so swiftly run  
Another passes—you are seventy-one,  
The past is gone, the future speeds this way—  
We may review and speculate today.

You have to me been truest, kindest wife—  
My soul's companion, partner of my life,  
Sharing my sorrows, making joys more sweet,  
Life's dreams and aims and duties more complete.

Stand by me still, dear heart, and when you can,  
Step forth and aid again Christ's saving plan,  
Assisting in the temple of the Lord  
To bring to others highest, best reward.

Then with our children in the time to be—  
Serving our Father still, from earth-cares free;  
Rejoicing still, true husband and true wife,  
We shall progress through everlasting life.

—L. Lula Greene Richards.

# Some Platitudes

By Alfred Lambourne

Yes, I might call these few random thoughts platitudes, for that is what they surely are. Platitudes, because we have all received the same thoughts, no doubt; and yet they might be original to each one of us. I always feel mentally flattered when I discover that some thought of mine but parallels a thought that has come to some writer whom I admire. Such a discovery establishes a relationship of mind or soul that is pleasant to one's vanity at least.

Therefore, platitudes, and if I am fortunate enough to find a response in the mind of a reader parallel to some thought of his or hers, let us shake hands in the unseen friendship.

## Release

The other day the foolish resolve came to me that I would do a bit of autobiographical writing, and afterwards came this thought: Alpha and Omega! As persons cannot write at first hand about their entry into this world of action, so neither can they tell of their own demise. The more is the pity! One would like to gather up the unravelled threads of the broken cord of life and see them in the completed circle. What a delightful moment that must be when the soul, made free of the tenement of earthly being, looks on the now useless clay? Unless, indeed—! Well, I have listened, through the words of spiritualist mediums, to the supposed accounts of the departed. I have waited upon the statements of Theosophists, and I have read the *Mesmeric Revelations* of Edgar A. Poe; and also the *Strange Case of M. Valdemar* by the same gifted writer, as well as his *The Colloquy of Monos and Una*—all food for the imagination, yet how one would like to know truly concerning the moment of release. Spiritism, Theosophy, Mesmerism, the projection of the poetic imagination into the realms of unknown, have left me as wise as I was before. My venture into autobiography, if I pursue it further, must, like all others, remain uncompleted. After all, have I not confounded the boundary lines? How very differently, indeed, the process of death, the final moments of life as related from the opposite spheres of thought! But release? Ah, never might the soul cease release from progress! But from the burden of the aging flesh, yes. Release from the limitation of the mortal senses, of space and time.

## Self-Analysis

“Man, know thyself”—there is no more often quoted admonition by any sage. Yes, know, and then show a further wis-



dom in remaining silent. What is more egotistical than a word picture of one's self? And yet there has been some formal and remarkable men who have indulged themselves in this weakness. Sir Thomas Browne, for instance. In his *Religio-Medica* the sententious writer has given us an exalted likeness of himself, and it were well for one if he could justly desire some of the high hope and beliefs of the old writer. Then there is Milton writing nobly of himself in *A True Poem*, and the garrulous Pepy's own portrait in his now deciphered cryptogram in his stately *Diary*; there is Samuel Richardson, too, who has given himself almost world renown by his skill as a word-artist in his letter to Lady Bradshaigh, and what a re-creation of one's self is the *Journal* of Marie Bashkirtseff; the wonderful young Russian lives again in her pages. Nor do we lack for the very latest of the modern instances. In the endless manner of today's biographies we see the very essence of the human egotism. Ah, yes, they take us back to when we find a difference only in kind between the *Pensees* of Pascal and the *Commentaries* of Caesar.

"Man, know thyself:" yes, indeed. There is the beginning of wisdom. But to what purpose? Perhaps we are all quite vain enough to desire that our fellow creatures might know what manner of men we are. And yet, is it important to the world—the details or even the aggregate of our least or highest doings? *Vanitus vanitatum!* That is our mood today—but tomorrow?

### Retrospection

Great experiences are things to be coveted. So, perhaps, the truly fortunate beings are those who have scaled the heights of rapture and descended to the depths of sorrow. Extremes must meet before a circle is formed. One segment in the circle of experience must be as important as another. Pleasure and pain; success and failure; these are all essential to the rounded life. Yes, and I will add, to the rounded memory. Experience—surely the devil told a truth in the Garden of Eden,—and experience goes to the making of gods and men. One would like to receive answers to his own soul's questionings from certain shades of the august dead. What completeness of opposites must occupy the retrospection of ancient shades! "Through a glass darkly"—the experiences of the lesser human beings are as important to them as are the experiences of the great. The human race has not yet become a race of stoics. The philosophers who followed the teachings of Zeno only bade us know the half of the circle and would leave us forever incomplete.

But we return to our question on retrospection. Ah, experience is the true teacher, and retrospection surely one of its greatest benefits. Ask the ghost of the Corsican, he who desired

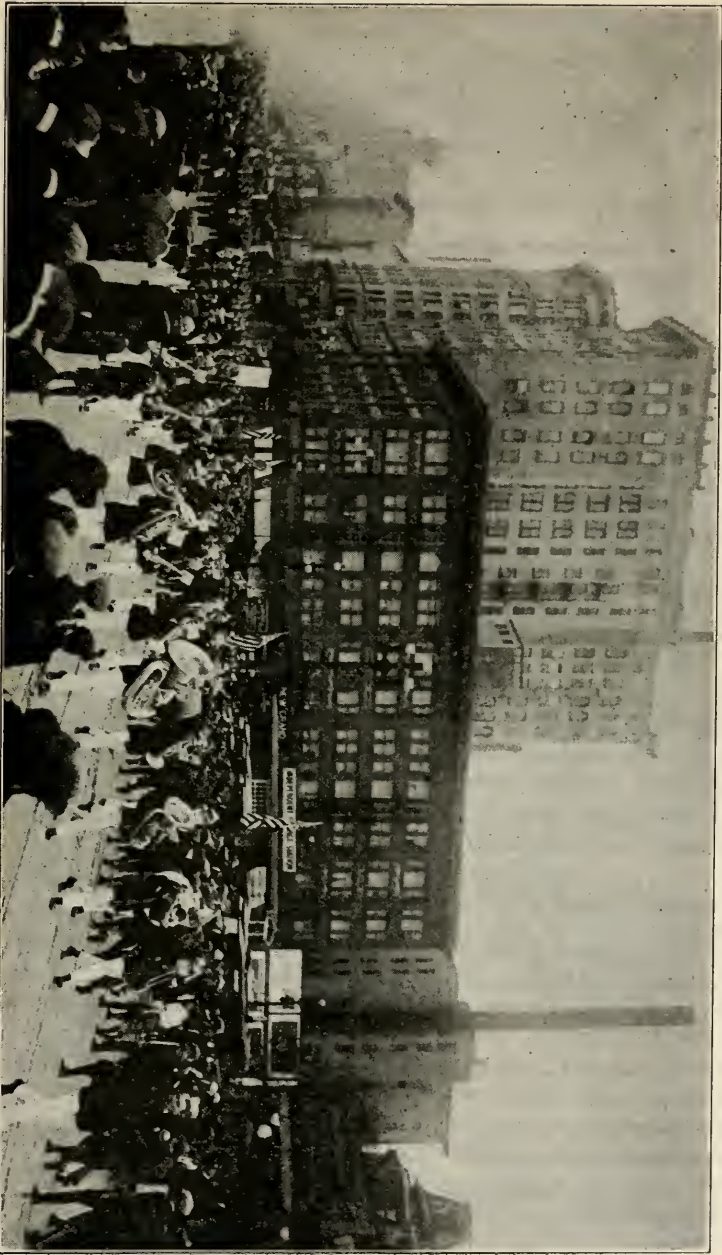
to rule the world, think you that he would tell us after all that he regretted his lesson of St. Helena? William of Normandy, was he taught more in his days of triumph than in the miseries of his last days on earth? And Alexander? The Grecian's death on the banks of the Nile—what counterpoise to all his victories! Question the defeated Xerxes and the assassinated Caesar, would one regret his humiliation at Salamis? the other the dagger of Brutus? O, retrospection—how wonderful to the living! What must it be to the dead? Retrospection—Socrates and the cup of hemlock! Job and the dunghill! Jesus upon the Cross!

### *Friendship and Love*

I have been reading the *Sonnets* of Michael Angelo. Surely more noble verse has never been written. How strange and unusual was the spectacle presented! We mean the spectacle of love so overcoming in his period of age, that intellectual giant! Michael Angelo reversed the usual tale of love; no young man was he when he so loved, but one stricken with years. It was after his tremendous life labors and unparalleled achievements in the realm of art, that he bowed to woman's beauty, became the adorer of Vittoria Colonna. Painter of the great fresco, representing the Last Judgment in the Sistine Chapel; sculptor of the wonderful statue of Moses, the designer of the vast edifice of St. Peter's Cathedral in Rome; Angelo was humble in love as a little child; and became a poet in his adoration. That this love like that of Tasso and Petrarch was hopeless makes no difference to the tale. The grizzled Angelo believed that love hallowed his age, and that beauty sublimed his love. For us the love of the great Italian produced for our reading the marvelous *Sonnets*.

Friendship—what a Golconda mine of life-wealth is there! Whole libraries have been written upon that theme. Friendship is as rare as faith, more rare than love. Chaff, chaff! lies, lies! How much there is of chaff and lies. So much of chaff and lies in the protestations and actions of men, in art, in science, in history, in philosophy, and in so-called theology! There is so much that it is apparently useless in all things, there is so much that is apparently a lie. How shall we tell that which is chaff and that which is wheat? What a pity, in friendship or love, to take the chaff and lies and lose that which is wheat and truth. In friendship I believe with Mohammed, give me one true friend, one who believes in and understands me, and how easy to face an adverse world. And how much more true is the courage that is given from love. Give one love, the refuge of a heart; then, come what may, still he shares with heaven.

*Boy's Parade, Salt Lake City, Showing the L. D. S. U. Band passing down Main Street, April 28.*





# Gems of Thought

## III—CHEERFULNESS

"The voice that smiles wins."—*Theodore N. Vail.*

"A merry heart doeth good like a medicine."—*Solomon.*

"Men are, that they might have joy."—*Book of Mormon.*

"Man's chief mundane end is the pursuit of happiness."—*B. C. Forbes.*

"Cheerfulness will open a door when other keys fail."—*B. C. Forbes.*

"All who would win joy must share it; happiness is born a twin."—*Byron.*

"You must take joy with you, or you will not find it, even in heaven."—*Selected.*

"Cultivate the habit of smiling hardest when things look blackest."—*Thomas E. Wilson.*

"He is the happiest, be he king or peasant, who finds peace in his own home."—*Goethe.*

"There is no duty we so much underrate as the duty of being happy."—*R. L. Stevenson.*

"One should take care not to grow too wise for so great a pleasure as laughter."—*Addison.*

"The habitually cheerful person wears the lines of his face curving upward, not downward."—*Litt.*

"There is always room for one more, if that one be an incentive to happiness."—*Anna Maud Hallam.*

"I have noticed that folks are just about as happy as they have made up their minds to be."—*Abraham Lincoln.*

"Earning a living is the thing which occupies most of our time; but why shouldn't we be happy doing it?"—*Frank Winslow.*

"Happiness comes from striving, doing, loving, achieving, conquering always something positive and forceful."—*David Starr Jordan.*

"Blessed are the happiness makers; blessed are they who know how to shine on ones gloom with their cheer."—*Henry Ward Beecher.*

"It takes sixty-four muscles of the face to make a frown, and only thirteen to make a smile. Why work overtime?"—*Scrap Book.*

"Nothing will supply the want of sunshine to peaches, and to make knowledge valuable you must have the cheerfulness of wisdom."—*Emerson.*

"It's a fine, heartening thing, is cheerfulness; and do we value it as highly as it deserves? There's a flavor about it, like hot buttered toast on a cold day, eaten round a fire while people crack jokes."—*Barton W. Currie.*

# Helps in Teacher-Training

(To accompany Lesson 9, *How We Learn*, Teacher-Training Text, 1923)

---

*Written for the General Church Board of Education, by L. John Nuttall,  
Brigham Young University*

---

## PERCEPTION

“Why speakest thou unto them in parables?”

“Therefore speak I unto them in parables: because they seeing see not, and hearing hear not, neither do they understand.”

By seeing we mean first that stimulations reach the eye and affect it as was discussed in our lesson on sensation. Similarly all of the senses receive these stimuli from the outside. We now come to the second stage of this process of learning of the world about us. Christ would have us, seeing, really see. In the nervous system this means a receiving of all of the sensations from one of the various objects around us so related that we come to interpret these as meaning the object itself and this meaning is in control of what we will do in the presence of the object. The following is an illustration of this process of interpreting groups of sensations. A man was driving an automobile through a village and saw a comparatively new tire lying by the side of the road. He stopped, got out of the car, examined the tire and took it with him. There was no hesitancy or doubt in his action. Whether he kept the tire or located the owner is not our problem. This same man was driving his car out on a mountain road and saw a similar tire. He looked at it, slowed down, then suddenly with a burst of speed raced past the spot without even looking around. Here were practically the same sensations causing almost totally opposite action results. How was it that in one case, the sight of the tire meant something to investigate and take, and in the other case, the sight of the tire suggested holdups and therefore something to get away from?

We know that sensations do not come alone. From the tires the same sensation came but perception or meaning comes from the entire group of sensations from the objects themselves and their relationships or setting. Thus what seemed to be similar situations were really different. One was a tire in a safe village street, one was a tire on an unguarded mountain road.

But perception means more than just the sensations. These are mixed with past experience to give meaning. Experience brings consequences for action, so we tend to control action by these perceptions or feelings or meanings. We perceive the objects or relationships or events or qualities as wholes. Thus the tire in the mountain meant danger of robbery while the other situation was looked upon as a harmless one. We perceive apples, oranges, good men, clean homes, books, the Church, the teacher, the lessons, etc., as wholes and each means something to us.

It is difficult to tell of just what this meaning consists but four ele-

ments are quite plain: first, we feel acquainted or the object or event seems familiar; second, we are conscious of some of the qualities; third, we have a certain interest attitude toward it; fourth, we tend to act toward it. Generally we judge our ability to recognize or know an object by our ability to name it. This is a very important element in perception. Pronouncing a name is a form of response. All perception doesn't seem to end in some easily observable action but we, in life, tend most generally to know the meaning of things when we know what to do with or to them. There is grave danger that most of the acts we call virtue are perceived as mere words to say rather than conduct to imitate and are not therefore clearly perceived. Sensations and their interpretations lead to action—meaning control action.

Perceptions develop or grow. Things seem to change for us. On the sensation side at first we have to see or hear or touch or use an object before we can identify it. In order to see the third dimension, or space, we need to see with both eyes so that the angle of vision is different. Everything would look flat like a photograph if the eyes were different. Compare an ordinary picture with a stereoscope to note this effect. But gradually fewer elements are necessary as we become more familiar.

Two bright yellow round objects were held up before an individual and he immediately named one an orange and the other a brass knob. When asked how he could tell, he said the orange was rough and soft and juicy and good to eat while the knob was smooth and hard. He could not tell smoothness nor hardness nor taste with the eye, yet he did nothing but look at the objects. Familiarity and experience had caused the visual sensations to stand for all of the rest and mean the object to which he responded. As teachers we all have had such experiences and often feel that pupils must also have had them. But we can not take for granted anything the pupils have not really experienced. To have meaning, an object or event or person must be present to sense and interpret in connection with past experience. To say to a class, "If you have faith as a grain of mustard seed you can remove a mountain," is putting some words before them, but unless they know more than the little image of a seed they just don't act because faith means nothing. Faith to be taught needs to be seen in action, heard in language, written, spoken, acted in imitation and then the meaning will begin to grow so that one suggestion may stand for the meaning.

On the action side, meaning grows as the body grows in ability to act. Things mean what we can do with them. An apple to a child means a red object; then something to handle, drop, roll around; then something to eat; then something to please teacher with; then something to take on hikes; and finally, perhaps, something to raise and sell or use in some other adult way. So word meanings change—first a sound to imitate, then a word to say, then an instruction to follow, then a command to give, then element in language to study, spell or define. Morally we too often give adult meanings without the necessary early growth. This may result on the part of pupils either in no interest or a trial and error effort to interpret.



"Do you mean this?" "Would this be wrong?" "Could anybody do it without doing wrong?" These are but typical questions.

Sometimes perception goes wrong. We come out of a cold room and this one seems warm while others in the room are cold. One man rides in a wagon and the other in an automobile from one place to another over a strange road and are far apart in estimating the distance. The same hour seems three hours to one person and only half hour to others. Two persons walking together each absorbed in thought will see a strange object and one will call it a horse and another a bush. These are illusions and there are many in life. They are determined by the learner's condition or set of mind, or by his selecting only a small part of the whole object and association it with another situation. Religiously the same Bible verse conforms to different faiths because it is interpreted either from only part of the stimulus or by a different background. A parent sees his child work a problem in school with little help. The parent sees the part the child does alone and thinks it is good. The teacher sees the part in which help is needed and calls it bad. One boy sees a man do wrong and is pleased because it justifies him. Another boy sees the wrong as something to avoid. So in life we learn what things mean by this eternal process of having our senses stimulated and by responding which causes us to interpret each new stimulus as it comes. The product in mental life of perception is precepts or ideas. As we gradually learn that certain meanings can stand for many objects or acts, we tend to think in terms of these general ideas and less in terms of concrete acts or detailed perceptions. In teaching, we run a serious danger of talking too much in general terms or in the abstract. The idea of good or bad or right or loyal can best be taught through concrete experience and then generalized rather than to tell the term and its definition and then illustrate.

(No. 10 of this series, "*Association of Ideas*," may be found in the June *Juvenile Instructor*.)

## Shall We Meet Our Lord and Savior?

(Tune: "Shall We Meet Beyond the River?")

Shall we meet our Lord and Savior,  
When in glory he shall come?  
Are we worthy, do we labor  
For his cause that makes us one?

### Chorus

Shall we meet, O shall we meet,  
Shall we meet our Lord and Savior,  
Shall we meet our Lord and Savior,  
When in glory he shall come?

When we meet that mighty army  
With the Master at the head,  
*Mink Creek, Idaho*

Will it not seem sad, alarming,  
If his lambs we have not fed?

Are we members of his union,  
Are we faithful to his laws?  
Do we honor and obey them,  
Valiant labor for his cause?

Will he say to us, with pleasure,  
Well with you, ye faithful ones?  
Then our minds will be at leisure  
For our vict'ry will be won.

*Christen Hansen.*

# The Toddler

---

By *H. L. Johnston*

---

If one of Professor Larkin's best friends had told him that he was selfish it, perhaps, would have made him very angry. If the same person had told him that his thoughts centered around himself alone, it is hard to tell what might have happened. Perhaps the elderly professor would have forgotten himself long enough to forget his dignity, and enter into a heated argument; one thing the professor hated.

Cynthia, his wife, had learned the true state of affairs shortly after their marriage. She had kept her silence on the matter, probably thinking it would only make matters worse by flaunting her husband's only great fault in his face. She contented herself with overlooking his lack of fellowship and desire to put himself out to give aid to some less fortunate fellowman, by enjoying his other good qualities; and he had a lot.

After twenty years had passed with the couple still childless, no wonder the Professor figured that he was favored of the gods when Cynthia presented him with a wee daughter.

All their plans had been made for a son, but by the time little Edith could lisp his name he had forgotten about his wish for a son and was worshipping the little wisp of a girl. In truth, she was the apple of his eye.

When Edith was eight years old the Professor suddenly announced that he had purchased a touring car, was going to put all official worries behind him and take a trip from New York to California by auto. He figured that after all his years of toil he needed a rest. Cynthia was happy when she heard the news, but she knew all the time that the main reason for the car had been the expressed wish of little Edith. The Professor, as yet, had never reached the point where he could refuse her anything.

Two months later found them driving slowly through the sand just west of Palm Springs, California, forty-five miles and they would be at Banning, near the top of the divide, and a couple hundred miles from the coast. Their trip was nearing its completion, and so far, everything had been happiness.

It was a few miles out of Palm Springs when Edith first complained of sickness. An hour later the Professor stopped the car and examined the child.

"What seems to be the matter, dear?" he asked.

"My side hurts awful, Daddy," moaned Edith, cold sweat breaking out over her thin little face.

The Professor and his wife held a brief consultation.

"Sounds like appendicitis, Cynthia. What do you think?"

"God forbid!" she exclaimed, "what in the world will we do? The nearest place is Banning. We can't make over ten miles an hour in this heavy sand. I hope it isn't as serious as all that."

The trip was resumed, but the child continued to moan and grow worse. Soon she was writhing and sobbing in acute agony.

The Professor watched his precious daughter with grief-stricken eyes as he guided the heavy car through the deep sand ruts, running as fast as he could. Try in every way he knew how to he was unable to make the car travel any faster. The sand was too deep and heavy. Lines began to show upon his face as he realized how his darling was suffering.

"Cynthia, this is awful," he said, trying to coax a little more speed out of the over-taxed motor, "at the rate we are traveling we'll never reach Banning in time."

Cynthia did not reply. She was holding the child in her arms, trying to sooth her, and praying that they would avoid all accidents.

Another hour passed and they were twenty miles from Banning. They were passing through brush and cactus, so thick and so close to the ruts in which they ran, that their beating on footboard and fenders made a horrid din. Edith was steadily growing worse. At two especially severe jolts as the car dropped into holes covered with sand the poor child had fainted.

A look at Professor Larkin's face told plainly the tale of his suffering. His lips were pressed together until they were bloodless.

The front wheels of the car dropped into a hole and were followed by the rear. A faint scream came from the child.

"Oh, mercy! If Rutherford were only here," he prayed, "what a load it would take off my mind."

"Cynthia, busy trying to cushion Edith as much as possible, thought of the great Doctor Rutherford. He was, without a doubt, one of the best surgeons, but getting him now was out of the question. The best they could hope for was to reach the little town ahead and take a chance on the skill of the doctor they would find there. Doctor Rutherford was taking his vacation somewhere, just as the Larkins were doing.

Once more the car hit a deep hole and the sufferer fainted. It was getting serious now. There was not one minute to be lost if they ever hoped to save her. Oh, how the car seemed to drag.



Cynthia closed her eyes and prayed for help; prayed as she had never prayed before, while the Professor, silent, glancing at his child with pitying eyes, prayed that the gas would hold out, and that they would soon get out of the sand.

They drove around a bend in the road two or three miles further along and struck the newly asphalted boulevard which the county was at that time building.

With all the sand behind them now and a perfect road ahead, the Professor gave a sigh of relief and stepped on the gas. With a roar, as if a relief the car jumped forward. With good luck, barring accidents, there might still be a chance to reach the doctor in time. Then, far down the road they saw a little toddling child, barely two years old, and all alone.

The professor throttled down and carefully passed the child, and then went roaring onward.

Cynthia clutched his sleeve.

"Cyril! What in the world are you leaving that child for?"

Larkin shut off and coming to a stop backed up to the youngster. His face was a study as Cynthia jumped out and took the little boy into her arms.

"What are you going to do?" he asked.

"I'm going to find out where he came from, Cyril."

"We have no time for that, Cynthia. Pile him into the car and let's get away from here. Time enough to look up his mother after we get Edith 'tended to."

The youngster started crying and rubbed his eyes with chubby fists.

"I'm losted," he wailed.

"Poor little fellow," soothed Cynthia, "where is your mama?"

The youngster gave way to a fresh series of sobs and tears and pointed in a rather vague way over the bank alongside the road.

"I's hurted," he sobbed.

"Where?"

"Fall-ed down."

"Where did you fall from?" asked Cynthia.

"Dere," he replied, pointing to the high bank on the right side of the road.

"Come on!" ordered Larkin, throwing in the clutch and racing the engine, "we'll take him with us, and then come back later. You can stay with Edith, while I bring him back."

"Listen, Cyril," said Cynthia, "Edith is the most precious thing you and I have in the world. If we leave this boy here, on the desert all alone, we are not doing our duty. If we take him to Banning, we are still shirking our plain duty for human-

ity's sake. If we leave him here or take him with us I feel that it wouldn't be right. Our plain duty is to find his mother."

"What could his mother be thinking of to let a little shaver like that run wild anyway? It's her fault, not ours. Pile in the car!"

"Listen, Cyril: I've been praying for the last hour that the Lord would send us help. Someway or other I think that prayer has been answered, and through this little child."

"Bosh! You've let the worry about Edith upset you, or you wouldn't believe anything like that."

"Well, you might think that I'm sacrificing my own baby for somebody else's, but I am going to make an attempt to find his mother."

"That's right. Let our own child die, eh? Well, I guess we won't. Not as long as I know what I'm doing. In the car with that brat. After we do what I say, then, and not before, we bring him back. Pile in! We're wasting too much time as it is, now."

Cynthia demurred.

"Cyril, I can't do it. I've got to find his mother. Don't you understand, man, how she will suffer if she thinks she has lost him out here in this wilderness? Don't you know that it might kill her?"

"Get in!" ordered Larkin, his face flushing angrily.

Cynthia's face returned the flare, and then without stopping to look back, she took the crying youngster by the hand and started climbing the steep bank with him.

Too angry to call after her, the Professor started bolstering Edith up with robes and pillows.

He would show his wife to disobey his orders, especially when they were given to save the life of his daughter. He would teach her a lesson. He would go to Banning. Furthermore, he would not leave Banning until he was assured that his dearest possession was out of danger. Then, and not before, he would return for Cynthia.

The bolstering arranged to his satisfaction, he climbed into the car, threw in the clutch and started for the distant town with a roar.

He had covered perhaps five or six miles. Glancing back he noticed that Edith's eyes were open, and regarding him in wonder through their pain. He stopped the car and climbed over the seat, taking a seat beside her.

"Where is mother?" asked the sufferer.

The Professor suddenly felt foolish as he stared into his daughter's eyes.

"I know where she is, Daddy. You left her with the little—

boy. Won't you—go—back and get her, and help the little boy find his mother. God won't let me die—when—you—do good for—others."

The Professor's eyes filled with tears.

"I was afraid you were going to die, sweetheart. I guess I didn't know what I was doing. Are you sure he won't take you away from me, if I go back?"

"He wouldn't take me, Daddy,—when—you—do good."

The Professor threw the car around with a roar and started back down the road. It was only a few minutes before he reached the point where Cynthia had climbed the bank with the boy. Springing from the car he clambered up the bank. As soon as he reached the top he turned and half fell back toward the car. Reaching it he gathered Edith tenderly in his arms and once more climbed the bank.

On the other side, half hidden by the mesquite was a long, rakish touring car, and coming toward the road was Cynthia and *Doctor Rutherford*?

"It sure was luck, I say," said Doctor Rutherford, an hour later, "that at the last minute I decided to come to the coast. As an after-thought I threw in my instrument case, or perhaps I threw it in from force of habit. At any rate it was more luck when I picked my sister up, and her two-year-old here at Phoenix. If he hadn't got 'lost' you would have lost your girl, friend Larkin."

For a long time Professor Larkin held Edith's hand and thought the whole thing over. Suddenly his past life of selfishness rose up and smote him.

"It wasn't luck, Rutherford," he said softly, "it was an act of God. The funny part about it is, that Cynthia and Edith knew it all the time."

*Shafter, Nevada.*

---

## The Law of Sacrifice

---

All progress is result of sacrifice!

Something must yield that something else may grow,

Man pays in service or must pay in price

For every thing that he desires to know.

The student and the statesman ever find

The law immutable in every sphere;

There is no gain that wisdom gives the mind

But compensation always makes it dear.

Whate'er we seek for and whate'er we gain;

Blessings of eminence, wealth or culture's dower,

Alike must be result of toil and pain,

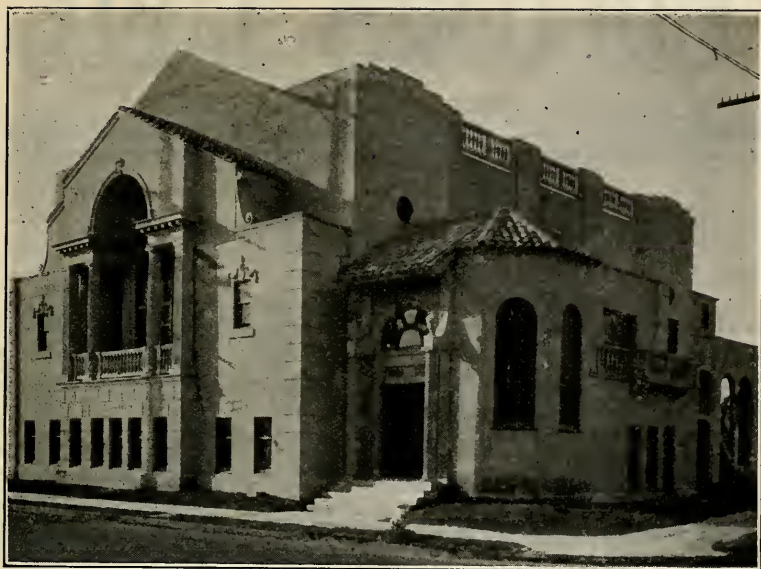
The boon of many a sacrificial hour.

Life's goal and purpose we shall not attain

Without equivalent of skill and power!

*Joseph Longking Townsend*



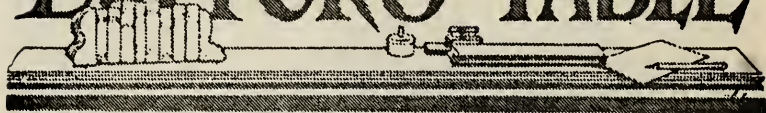


**Exterior View Oakland, California, New Latter-day Saints'  
Chapel**

Cost \$50,000. Dedicated by President Heber J. Grant, Sunday, May 13, 1923—Mothers' Day. Work commenced July 24, 1922. The building cost over \$41,000 and furnishing over \$9,000. It is the most spacious and pretentious building of the Church in California, is of Italian architecture, with a touch of the old California mission in the tile roof, archways and arched windows, will seat in comfortable oak pews, 500; has seating for 55 members in the choir arranged in an alcove behind the stand. The interior is in a subdued and restful mauve or gray, presenting a very pleasing effect. Below is the social hall, 50 by 60 feet, with a maple hardwood floor, with stage, modernly equipped, providing ample room and facilities for various Church activities. Off the main hall open four spacious class rooms, and a larger Relief Society room. Dressing rooms and toilets, with best appointments, are convenient on each floor. The building is a credit and a monument to the Latter-day Saints in Oakland, and the Church may well be proud of the new edifice. The building fund was commenced fourteen years ago, and the present chapel is the realization of the dream of the few Saints who have struggled to establish a foothold here. More than a thousand members are now of record in the Oakland branch, embracing Oakland, Alameda and Berkeley. Over one hundred students from Utah, attending the University at Berkeley, will worship in the new chapel. It was the idea of providing a house of worship for these students that led the First Presidency to give, properly, very generously from the Church funds toward the erection of the Oakland chapel.

The chapel is located at the corner of Moss Avenue and Webster Street, convenient to all transportation. The branch is presided over by President W. Aird MacDonald and two counselors, Willard D. Ellis and William F. Everett. President Ellis, as chairman of the building committee, is largely responsible for the new building.

# EDITORS TABLE



## Educational Comparisons

---

Speaking of the educational statistics presented by President Heber J. Grant at the General Conference, a very illuminating comparison was made by Dr. John A. Widtsoe, chairman of the commissioners of education, who, referring to the figures given by President Grant, said.

"We have in this Church 8.6 young people attending college out of every thousand members of the Church; whereas, in the whole United States there are only 4.9 per thousand of population attending college. In this Church we have nearly twice as many college students per capita as in the country at large.

"I was interested also in the high school figures. There are 60.6 individuals per thousand attending high school in this Church; whereas, in the United States as a whole, there are only 20.8. That is, nearly three times as many young people are attending high school in the Church of Jesus Christ of Latter-day Saints as are attending high school, on the average, in this great land of ours.

"In the elementary schools, the difference is not so great, for in our Church there are 223.3 students out of each thousand of membership, attending the elementary schools, as against 204 in the country at large. Nevertheless, this is also a substantial increase, though not so great, because of the fact that elementary education is usually required by law in the states of the Union; but as soon as the high school and the college periods are reached, when men's free agency above and beyond the obligations of the law are manifested, then at once this great Church leaps forward far beyond the average of the people of this country. I have no doubt that there may be other communities in the United States with probably nearly as high a college and high school attendance, but I doubt whether any survey that may be made will show a higher attendance of college and high school students."

He then drew this conclusion: "It shows how 'Mormonism' functions in the life of humanity, and how thoroughly it works. Education is placed as one of the great and foremost activities of a civilized world; and here a despised and sometimes more than despised, people makes a survey of its educational conditions and finds that the spirit of education is stronger within this group of people than in any other, perhaps, through the

country, and stronger than the average within the country as a whole."

In this connection, it must be remembered that the Church is expending great additional effort toward the education of its members in the auxiliary organizations, the Sunday Schools, Mutual Improvement Associations, Primary, and Religion Classes, which are very active throughout the whole Church. The education, therefore, of the Latter-day Saints should be well balanced and practical, in its application to every-day life and labor, without which education may not always be advantageous.

Elder Charles W. Nibley, the presiding bishop of the Church, called attention to the right kind of education, and to the danger of over-educating in certain lines. In the course of his remarks, he said, in substance, among other things:

"I am a friend of education; so I am proud when statistics are read, as they were here the other morning by our President, showing the excellence of the work of our schools and the large number of children attending our colleges and universities. But sometimes I think that even as there is reason in working, so also there is reason in schooling. We ought not to go school-crazy. When a boy goes through the eighth grade and then the high school, then three or four years in a university, and then in a finishing off school, the boy is twenty-five years old. There is a quarter of a century of his life spent in educating him. Somebody else has worked for the food he has eaten, for the clothes that he has been supplied with, for a full quarter of a century, which has been all spent in giving him education. He comes back home and he knows a lot, he can tell you pretty much about everything, but he scarcely knows how to do anything. I believe it would be better if our children had a little more practical knowledge of hard work, and be taught how to do things. If they knew how to make an acre of land produce double what it has hitherto been producing, wouldn't that be something to be proud of? We can increase production. President Grant emphasized the fact that the producer, the man who produces something, is the man to be looked up to, and we take off our hats to him. The man who merely makes his living by speculating and never produces anything is not the kind of man, after all."

Elder Charles H. Hart, of the First Council of Seventy, in speaking upon education, made the very apt remark:

"I think the underlying secret of effective education will be found to be the wise commingling of theory and practice, such as obtains in our missionary system. The young missionary is applying in his life and in his teachings the principles of truth as he learns them. I am not making a plea for less preparation at home, but am trying to show the advantage of learning and having the practice at the same time."



## General Statistical Information

In the general statistical information which President Heber J. Grant presented at the late annual Conference, compiled by the Presiding Bishop's Office, there are many items that are of great importance and significance showing the expenditures of the tithes of the people, the great mission work of the Church, as well as a number of statistics showing the growth of the Church of Jesus Christ of Latter-day Saints, the social status, missionary activities, temple work and educational statistics. We present them herewith because many excellent lessons may be drawn from their comparison with the statistics of the nation on similar subjects, showing an apparently favorable margin for the Church:

### EXPENDITURES FROM THE TITHES OF THE CHURCH FOR THE YEAR, 1922

<i>STAKE AND WARD PURPOSES</i> :—There has been returned from the tithes to the stakes and wards for their maintenance and operation ...\$	928,859
<i>EDUCATION</i> :—Expended for the maintenance and operation of Church Schools. ....	771,490
<i>TEMPLES</i> :—Expended for the construction, maintenance and operation of temples. ....	168,371
<i>CHARITIES</i> :—For the care of the worthy poor and other charitable purposes, including hospital treatment. ....	273,657
<i>MISSIONS</i> :—For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions	615,461
<i>TOTAL</i> :—which has been taken from the tithes and returned by the Trustee in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and for mission activities. ....	\$2,757,838
<i>OTHER CHARITIES</i> :—In addition to charities paid out of the tithes, (as above stated) there have also been disbursed the fast offerings and Relief Society charities, amounting to \$328,638, which added to the \$273,657 paid from the tithes, makes a total of Church charities. ....	\$ 597,295
<i>MISSIONS</i> : In addition to the large sum paid out of Church funds for mission purposes, amounting to \$615,461, we estimate that there has been sent to missionaries by their families and friends, the sum of \$887,500. Estimating the value of the services of 1,775 missionaries at \$1,000 each per year, viz., \$1,775,000, makes a total expenditure for the missionary work of the Church for the year 1922. ....	\$3,277,961

### STATISTICAL REPORT COMPILED FROM THE RECORDS OF THE YEAR 1922

<i>Church Growth</i> :—Children blessed and entered on the records of the Church in the stakes and missions. ....	19,703
Children baptized in the stakes and missions. ....	14,440
Converts baptized and entered on the records of the stakes and missions	6,376
There were at the close of the year 87 stakes of Zion, 883 wards, 61 independent branches connected with the stakes, 24 missions, and 733 branches in the missions. Since the first of the year the Los Angeles stake has been organized, making 88 stakes today.	
<i>Social Statistics</i> :—Birth rate—36 per thousand.	
Marriage rate—14 per thousand.	
Death rate—8.3 per thousand.	
There are 155,606 persons in the Church who are married; of this number, there were 243 persons divorced in the year 1922.	
Families owning their own homes—75 per cent.	

<i>Missionary Activities:</i> —Missionaries laboring in the stakes of Zion .....	2,552
Number on foreign missions.....	1,775
Total number performing special missionary labors at home and abroad	4,327
Books of Mormon and other Church works distributed in stakes and missions .....	286,702
Gospel tracts distributed in stakes and missions.....	6,601,132
Gospel meetings held in stakes and missions .....	153,437
<i>Temple Work:</i> —There were 43,207 persons recommended to the temples during the year 1922.	
Ordinances for the living and dead performed in the temples in the year 1922 .....	768,546
<i>Educational Statistics:</i> —Attending colleges and universities.....	3,845
Enrolled in high schools.....	27,230
Enrolled in district schools.....	100,513
Total attending schools.....	131,588
Nearly every child of school age is attending school, except 480 physically unable to attend, and 2,497 who, in consequence of distance from school, and other conditions, are not attending. There are only 535 adult persons in the stakes who cannot read the English language.	
<i>Occupations:</i> —There are 113,000 Latter-day Saints employed in all kinds and varieties of occupations. Of this number 86,780 are employed in productive occupations. "Productive occupations" means those that the Government classes as productive.	

## Announcements

We take pleasure in announcing to our readers that Roger W. Babson's *Fundamentals of Prosperity, What They are and Whence They Come*, will be printed in the *Improvement Era*. The editors have received permission from the author, and from the publishers, Fleming H. Revell Company, New York, to print the text which we have no hesitancy in pronouncing a splendid diagnosis and prescribed remedy for the turmoil and selfishness now existing in the business and social world. The book has been upon the reading course of the M. I. A. since last June, and yet we believe there are thousands of our readers who have, perhaps, not yet had the privilege of reading it. We are delighted to say that the publication will begin in the July number and finish during the four months before the end of the present volume. Subscriptions may begin with the July number, and we invite those desiring to read this text to subscribe in time for that number to reach them—four months 70c.; sixteen months, including Vol. 27 complete, \$2.50.

Besides the *Fundamentals of Prosperity*, other excellent reading will appear in the July number. Among other very attractive papers will be a richly illustrated, well told, pioneer story on the "Old Spanish Trail," by President Anthony W. Ivins.

Albert R. Lyman, author of *The Voice of the Intangible*, will discuss "Old Posey as I Knew Him." The "Mormon" pioneer colony settled at Bluff, San Juan county, Utah, in 1880, and

Mr. Lyman was still very young when he first made Posey's personal acquaintance. He stood around the "smoky fire to look and listen with Posey's own half-clothed children, inhibiting the strange fancies of their wild freedom." He is well qualified to describe the closing chapter of Posey's life and vividly picture the pain and anguish of the dying hours of that misguided old chieftain, and the suffering which he must have endured. The August *Era* will be a story number. Many interesting attractions will appear from time to time, not only in the remaining numbers of this volume, but in the new volume which begins on November 1.

---

## Messages from the Missions

---

### Persecution Rife

Elder Paul B. Cragen, Launceston, Tasmania, March 15, reports from Van Demonsland that they had a very enjoyable conference on February 25, attended by President Don C. Rushton, of the Australian mission, and Elder John E. Hipwell, both of whom gave good counsel and advice in well attended meetings of the Saints and friends. "We are happy to report that the Lord is blessing our efforts with success and that as we are making friends. Since we are engaged in Sunday School, Mutual and Priesthood work, we find the *Improvement Era* very helpful and instructive and wish it continued success. Persecution is raging against us at present, but we know the Lord is on our side and truth is sure to win; and hence we go on serving the Lord and our fellow men to the best of our ability."

Elders, left to right: John E. Hipwell, president of the Victorian conference; Earl R. Hansen, presiding elder; Paul B. Cragen and President Don C. Rushton



### Conference in San Diego

Alta N. Jensen, reporter of the San Bernardino conference, writes under date of May 3: "The semi-annual conference of this district was held in this city, April 20-22, with many people present. President Joseph W.



McMurrin, and a number of mission authorities and missionaries of the conference were also in attendance. President Wayne C. Gardner, who has presided over this conference for the past six months and labored as a missionary for thirty months in this mission, was released to return to his home in St. George, Utah. Elder Ira M. Bay of Junction, Utah, was sustained as conference president to succeed President Gardner. He has labored for the past year in the San Francisco conference. Elder Arch F. Clifford was also released, having labored here for 26 months, and will return to his home in North Ogden very soon. Doctrinal subjects were discussed by the speakers, and beautiful musical selections were given during the sessions."



Missionaries, top row, left to right: Truman V. Rollins, Irvin B. Janson, Russell Robertson of Los Angeles, L. Brooks Abbott, F. Millan Peck. Second row: Hazel P. Spachman of Los Angeles; Jesse P. Coombs, Dr. Williams E. Hawkins, Logan, Utah; J. Claud Surrage, Ira M. Bay, incoming conference president. Third row: Lula Brown, William W. Toombs, Pearle Madsen, Kenneth F. Farnsworth, Lucille Brown, Derondo V. Farnsworth. Front row: Verna Lindquist, Alta N. Jensen, Wayne C. Gardner, outgoing conference president; Joseph W. McMurrin, mission president; Arch F. Clifford, Agnes A. West.

### Seventy-Eight Baptized

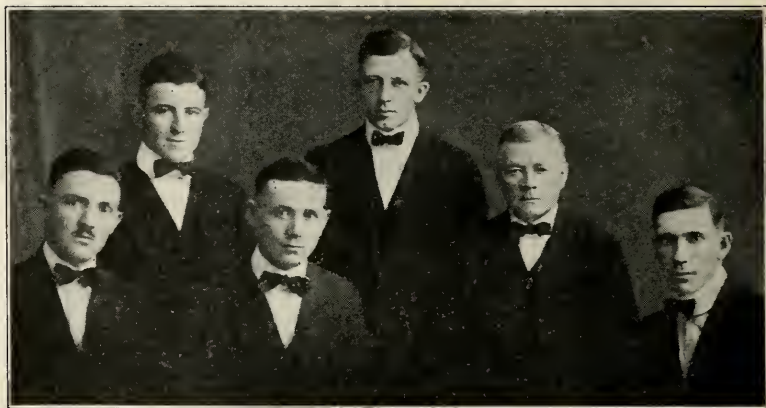
The elders of the Kauai conference, Hawaiian mission, March 31, report that the people are susceptible to the gospel and that the elders are enjoying a rich portion of the Spirit of God, enabling them to deliver their message, both in actions and words. "We find that the exemplary lives of past missionaries and our own living has done a great deal to break the prejudice everywhere seeking to bar our way. During the past year, 78 persons were baptized, as compared with 20 the year before. Many friends have been obtained and we are seeking to teach the people the real truth and purpose of Christ's mission on earth. Two new branches of the Church have been established at which Sunday School and general meetings are held every Sunday with fairly good attendance. This, along with raising money to build new chapels and repair old ones, has kept us busy, which we think is the secret of our happiness."



Elders, front row, left to right: Maxwell B. Olsen, Brigham City; Leo Van Wagener, retiring conference president, Midway; Ferrin B. Harris, Portage, Utah. Local: David K. Kailimai, Hilo, Hawaii. Back row: Henry J. DeHaan, incoming conference president, Ogden; Don G. Nelson, Preston, Idaho; William Mortell Hodson, Salt Lake City.

### A Wave of Indifference

Elder Terah L. Black, West Gaba, Brisbane, Australia, January 16:



"Elders laboring in the Queensland conference, Brisbane: Ira J. Page, Kamas, Utah; Robert H. Andrus, Ucon, Idaho; Arlie V. Bean, Richfield; Conference President Terah L. Black, Richfield; Mission President Don C. Rushton; released conference president, Gerald O. Billings, Delta, Utah. Elders Page and Billings have been released from the Queensland conference to continue their work in the New South Wales conference. On the 10th we held a conference here which was attended by our esteemed president, who gave the Saints many timely instructions and

brought nearer to our hearts the principles of the gospel. We are enjoying the Spirit of the Lord in our work, but are not having very ready response to our labors, since a great wave of indifference appears to be upon the people. We appreciate the *Era* as a great factor in providing higher aims of life."

### The Lord Blesses the Saints

Clarence L. Giles, president; and Kimball Meller, conference clerk, of Sheffield conference, England, report that the missionaries in that district are meeting with good success, due to the united efforts of the traveling elders and the Saints of the conference in exerting their faith and works in the gospel cause. "Sheffield is noted for its steel and cutlery factories, and at present the trade is not very brisk. The people here notice this very keenly and many are very much discouraged. However, it is remarkable how the Lord is blessing the honest Saints in many ways." The following missionaries were present at the conference, March 25, 1923:



Left to right, back row: James Brook, Brigham City; Joseph Coulam, Pleasant Grove, Fielding K. Smith; Salt Lake City; Ernest K. Freckleton, Eureka; Homer Taylor, Marysvale; George C. Midgley, Salt Lake City; Milford M. Mills, Woods Cross; James R. Williams, Grantsville; Vernon P. Cole, Preston, Idaho; William Blackburn, Lovell, Wyoming; G. Kimball Mellor, Manti. Front row: Hyrum Sutcliffe, St. Joseph, Arizona; G. Osmond Hyde, recent president of the Hull conference, Downey, Idaho; J. W. Ernest Tomlinson, recent president of the Sheffield conference, Salt Lake City; Mission President David O. McKay; Conference President Clarence L. Giles, Salt Lake City; Melvin T. King, Raymond, Alberta, Canada; and Ervin Rawlings, Preston, Idaho.



# PRIESTHOOD QUORUMS' TABLE

## Meeting of Bishops at the April Conference

### *Converting Members to Tithe-Paying*

At the semi-annual meeting of the ward bishoprics and counselors with the Presiding Bishopric of the Church, held in the Assembly Hall, Saturday, April 7, there were 464 present on invitation, representing bishops and counselors, stake presidencies, and stake and ward clerks. Presiding Bishop Charles W. Nibley stated that excellent results had been achieved in the payment of tithing through the slogan, "Every member a tithe payer." Bishop McConkie of Monticello, San Juan stake, had submitted a report which had interested the Presiding Bishopric very much. Bishop McConkie's ward, with four independent branches, embraced 1,500 square miles of small farming communities. In January, 1922, the bishopric determined to ask the people to pay 100% tithing, in the season thereof, and in cash. The bishopric began work with the teacher-training class, to instruct the officers of the Priesthood and the auxiliary organizations to pay tithing. They then prepared a list of names of all the members of the ward, dividing it among the bishopric who appeared before the Priesthood classes urging quorums to adopt the new method of tithing payment, and instructing them that the presidency of the quorums and organizations would be held responsible for the success of this movement in their quorums and classes. They also urged fathers to see that their own families of earners were on the tithing list. The result was that, while there was a serious crop failure through the ward, more tithing was paid in 1922 than when the people were more prosperous. The interest in tithing has not been allowed to decrease, although at the close of the year there was still a number who had not paid tithing. These were visited in person by the bishopric and labored with until every neglectful person is on the tithing record. The bishop bore testimony that through the payment of tithing, there was a better feeling in the ward and a better spirit prevailed with a marked improvement in spirituality, and in the temporal affairs of the people as well, all of which he attributed to the observance of the law of tithing.

### *Charity and Priesthood Work in the Eighth Ward, Ogden*

Bishop Wilford W. Rawson reports that his ward has a relief committee consisting of three sisters of the Relief Society and two brethren of the Priesthood. All people who are in need are referred to them. They make a thorough investigation, and where possible to find work for any of the family, they do so, even if it is only such work as will help somebody else in need. They check carefully charities from other organizations. The arrangement has worked out splendidly during the past winter. The Relief Society is helping financially and they can always be depended upon.

The Aaronic Priesthood is as active as any other quorum in the Church. The bishop supervises and teaches the priests; they act as messengers, and are also doing ward teaching; also with the teachers' quorums, who are taken care of by the first counselor of the bishopric assisted by a class leader. The deacons are taught and supervised by the second counselor in the bishopric, with an assistant, and are doing splendid work. Last year there was a contest by the boys and their fathers for the best attendance at priesthood and sacrament meetings. The boys won by 2% and the fathers gave them a splendid party. A similar contest is on this year,

and the result has been an increased attendance at priesthood and sacramental meetings. The bishop reports that 38 boys were taken to Logan temple one Saturday, and baptisms for 1,054 souls were made. The Eighth ward was among the first to take members of the Aaronic priesthood in the temple three years ago and has continued the visits every year since. Sixty-two brethren were promoted one Sunday on the first of this year.

#### *Activities for Priests*

Bishop John Q. Adams, of the Sixth ward, Logan, with his counselors, has taken special interest in the priests' quorums, and he reports that priests always take charge of the administration of the sacrament. One Sunday evening of each year, the Priesthood quorums' evening, they take charge of the whole proceedings. During the past two years no priest in that ward, no teacher, and no deacon has been ordained except by one of the members of the priests' quorum, under direction of the bishop. Priests always perform the baptisms in the ward. The bishopric confirms those who are baptized and take part in all the activities of the priests, who are frequently called to assist in baptisms for the dead at the Logan temple. All priests respond to the call, and 90% of them are on the tithing record. They are being prepared for the mission field under the personal superintendency of the bishop.

#### *Teachers*

Bishop Hyrum W. Valentine, of Brigham City, Third ward, reported that his ward had a membership of 1,233 souls and has five quorums of deacons, two quorums of teachers and one full quorum of priests. All the boys who are ordained to the office of teacher are taught their duties, in accepting this responsibility, by the bishopric. One way to keep the teacher interested is to keep him busy, and ward teaching is one of the best methods of preparing the young man for the mission field. Every ordained teacher is active in the ward in the various duties, and particularly in ward teaching.

#### *Deacons*

Bishop Ernest Madson, of Manti South ward, stated that once a month the president of each deacons' quorum takes six of his members to the bishop's home where they are privately instructed concerning their duties. The deacons visit the poor once or twice a month, also cut wood for them. A canyon trip is planned for this purpose, when the boys and the older brethren, take teams into the mountains, thus keeping the poor families supplied with fire wood. The quorum making the best record for attendance at meeting is entertained by the quorum that did not make so good a record. In this way deep interest is created. In the neighborhood of 90% of the deacons regularly attend the sacramental, auxiliary, and priesthood meetings.

#### *Primary Home*

Whenever it is necessary to send a child to the Primary Convalescent Hospital the ward president of the Primary Association should consult with the bishopric, and then write the General Board of the Primary Association explaining the case. If the case is one that can be treated in the Primary Home, forms will be sent upon which they report the child. This form should be accompanied by a diagnosis signed by a doctor, if available. Notice should then be sent stating when the child will arrive in Salt Lake City. The application should be brought with the child. Feeble-minded or incurable children should not be sent, neither should a child under the age of 4, nor over the age of 12 for boys, and 14 for girls.



Scene at the Quarterly Conference, Star Valley, March 4, 1923

Ray L. Alston, instructor in the Smith-Hughes department of the Star Valley High School, Afton, Wyoming, forwards a picture of the Star Valley stake house, with transportation facilities in the foreground, as used by the people in getting to quarterly conference, held March 4. "Sleighs are the only means of travel for four or five months out of the year, and the people gather quite enthusiastically from the farthest ends of the valley on such occasions. The valley consists of the upper and the lower, each approximately thirty miles in length. Hence, it is a good day's travel for some of the people to come to Afton. Notice the covered sleigh between the back of the two horses to the left and the chimney emerging from the cover. The stove on the inside keeps the passengers quite comfortable, even in the coldest weather. On the day of the conference the temperature went down to about 10 degrees below zero at night and hovered around zero in the day time. Clarence Gardner is president of the stake, Arthur F. Burton and Albert Barrus, counselors."



New Presidency North Sanpete Stake

The presidency of the North Sanpete stake was reorganized on April



l at the quarterly conference of that stake, attended by President Rudger Clawson and Elder Joseph Fielding Smith. Elder Soren M. Nielson, 36 years of age, and former superintendent of the Y. M. M. I. A., was chosen president of the stake. His counselors are Daniel Rasmussen and Louis A. Peterson, represented in the picture, left to right, Daniel Rasmussen, first counselor; Soren M. Nielson, president; Louis A. Peterson, second counselor. John F. Mower formerly assistant superintendent of the Y. M. M. I. A., was chosen superintendent of that organization, with headquarters at Mt. Pleasant, Utah. Elder Nielson has served in the Mutual superintendency for one and one-half years and has given splendid satisfaction to the organization.

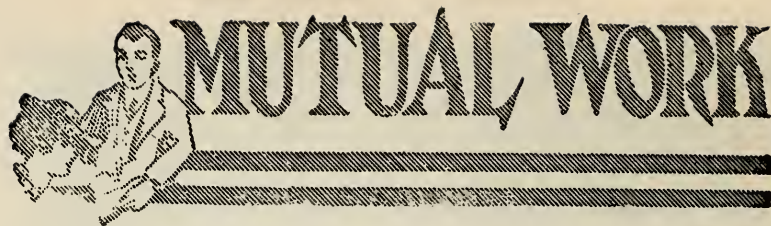
---

### Canadian Scouts Full of Good Works

William Redd, member of the Y. M. M. I. A. Stake Board, Taylor, Raymond, Alberta, Canada, sends the *Era* a copy of the report of Riley Weaver, Scout commissioner of that district; also some snap shots of scouts and an invalid chair presented to a Mrs. Audenart who is helpless from rheumatism. We are informed that scouting in that stake has made very good progress the past year. Mr. Weaver, who is the district scout commissioner, is also a member of the stake Y. M. M. I. A. board and has



charge of the scouts in Taylor stake. The picture shows the Boy Scouts of Troops 1 and 2, Raymond, and the chair presented to Mrs. Audenart. The work done during the year includes the building of a \$500 swimming pool, 50x100 feet, from 3 to 8 feet deep; taking charge of the activities on Dominion day; raising funds for an invalid chair as above; helping widows to kindling wood, which they left at their homes in secret; a big rally including a potato roast and an apple bust; securing a building plot for a scout home, and adopting the slogan for this year; "A scout home."



## The June M. I. A. Conference

A very excellent program has been prepared full of vital interest to officers and workers in the M. I. A. At the first meeting Friday, June 8, 10 o'clock a. m., General Superintendent George Albert Smith and President Martha H. Tingey will deliver welcome addresses. The new slogan for 1923-24, *We stand for individual and family prayer*, will be presented with scriptural references. The Advanced Senior class titles of study lessons, and an explanation of the very interesting text will be presented by Sister Augusta W. Grant, and a stirring address on leadership by President Nephi L. Morris.

At 2 o'clock on Friday, there will be general and departmental sessions. Scout and Bee-Hive work will be featured at the general sessions, and there will be department meetings for the Recreation and Senior work department, each presenting to the workers vital helps for the work.

On Friday evening a social for the stake officers will be held, and on Saturday morning, the general session will feature Senior and Junior work, while department meetings will be held for Recreation, Scout, and Bee-Hive work. The programs for this particular session, as well as the department meetings for recreation and other work, are well worth while.

At 2 o'clock on Saturday, a joint session will be held where recreation will be featured in subjects such as Church organization for recreation, objects in the recreational program, putting over the recreational program, and training for recreational leadership. Elder Melvin J. Ballard, Professor Ephraim E. Erickson, Charlotte Stewart, Oscar A. Kirkham and others, will speak followed by a general discussion. Three phases of recreational music will be demonstrated, including community singing, quartette singing, and instrumental music. While the general session is being held, departmental meetings will be held for the Advanced Senior, Senior, Junior, Scout and Bee-Hive departments. A joint session is programmed for Saturday evening, in the Assembly Hall at 7:30, at which fathers and sons' outings and mothers and daughters' day will be featured; also an original M. I. A. song and color song will be given. The reading course will be demonstrated and orchestral instruments discussed, also there probably will be a presentation of a Pioneer pageant.

On Sunday, June 10, at 8:30 in the morning the usual testimony meeting will be held in the Assembly Hall. This meeting will be exclusively for M. I. A. officers. None but officers are to participate in the meeting. At 10 o'clock following the testimony meeting the joint session will be held in the Tabernacle at which our summer responsibilities, campaign for membership, and the M. I. A. slogan, will be discussed respectively by Mary E. Connely, Superintendent Richard R. Lyman, and Elder Melvin J. Ballard.

At 2 o'clock in the afternoon the usual general session will be held under the direction of the First Presidency of the Church, and in the evening at 7 o'clock a great gathering will be held, at which the theme, "The Faith of our Fathers," will be presented, in appropriate words and picture.

Every stake should be represented by workers, and invitation is partic-

ularly extended to the department workers, enough from each stake should be present to carry the messages to the wards and stakes of the Church. Representatives who can explain details in their home towns should be sent to attend the conference. Department leaders of the Advanced Senior, the Senior, Junior and Scout departments are especially urged to attend. Among the speakers at the department meetings will be Eugene L. Roberts, Dr. John A. Widtsoe, Dr. George H. Brimhall, Professor Thomas A. Beal, Thomas Hull, besides a number of others, members of the General Boards.

## Monthly Message to the "M" Men

*By Thomas A. Beal, Member of the General Board*

### VIII.—LEADERSHIP

Never before has there been greater need of leadership than at the present time. In almost every line of human activity there is a demand for a leader—one who can bring together those factors that make for success. For instance, if in business, the man is wanted who can bring together most effectively land, labor and capital, in other words the competent organizer.

To succeed in life, and thus become a leader, depends to a large extent on one's ambition, capacity and opportunity. It also depends on the motive and desire of men. Purpose, motive, and desire are spiritual factors and are all important. Land, labor, and capital, and even education, are more tools to be used either for good or evil. Education unless guided properly, is a very dangerous possession. Most colleges for educational purposes were founded by a group of God-fearing, praying men. As long as they stand on that ground they will render society a great service and produce leaders.

To be a leader requires a great deal of hard work. The reason why some become leaders and others do not is because they apply themselves more diligently—and they have the opportunity and the capacity for work. Work is the only infallible evidence of capacity either in a machine or in man; the absence of work in either labels it for the junk heap.

There are certain essential qualifications necessary for leadership, namely:

1. Initiative—the ability to rely upon one's self and not be afraid of new tasks. The world bestows its big prizes, both in money and honors, on the man of initiative; the man who does the right thing without being told, and does it without asking questions, in other words, carries the message to Garcia.
2. Human sympathy—the power to love one's fellow man and to be loved by him in return; in other words, to cooperate with people.
3. Faith—Belief in the world, in oneself, in others, and in God.
4. Knowledge—without this, the initiative spirit is blind.
5. Progressiveness—able to make careful selection of new ideas—able to inspire and to hold others—able to stimulate and promote. All of these are essential to leadership.

A leader must not only be a man of thought, but also a man of action. It is not sufficient to be able to think only, but one must know how to put one's thoughts into operation. Faith without works is dead. Today vision is necessary, if ever, for great leadership—the power to see ahead, to create, to do. Right now the country is suffering from an acute shortage of big men—high priced experts, if you please—men capable of earning, if in business, from \$15,000 to \$50,000 a year. There is a great demand for resourceful, enterprising men—men of initiative and integrity. In other



words, there is a dearth of leaders in almost every endeavor. To be a leader, two qualifications especially are essential, namely, personality and technical skill. The absence of either of these may mean failure. One must be able to get on pleasantly with his fellow men and then one must know his business. Other things equal, these will go a long way in making for success.

Every organization must have its leader. Organization, itself, implies leadership, and no institution can be any bigger than its leaders. As a matter of fact, institutions are measured by their leaders. In the book of Edward W. Bok we see the struggle for leadership. There is an old saying that "there is plenty of room at the top." In fact, the top is shrieking for leaders. Opportunity often makes the man, but the mantle of leadership may fall upon a man without making him a leader unless it is in him. If it is there, responsibility coupled with work and intelligence will bring it out.

To be a leader, too, one must have faith in his work, in his ability, in the cause that he represents, in his superiors; and in addition, he must love his work. And "blessed is he who has found his work, let him ask for no other blessedness."

The Good Book gives us a list of the great leaders of biblical times, and our Church works and history, of modern times, i. e., of men great in a religious and political way. But the greatest leader of all times—the most worthy of emulation—is the Master himself. If we keep his teachings uppermost in mind we will become leaders.

### Activities in Juab Stake

In forwarding the monthly report for April, Superintendent Thomas H. Burton reports that the M. I. A. organizations of the Juab stake have tried a new experiment in the way of holding a rousing program in each ward for the month of April. It turned out that meetinghouses could not hold those who attended, and the following are the results of the meetings held in April:

The whole stake went to Mona on April 15. The meetinghouse could not accommodate the crowd. On the 22nd, a similar meeting was held at South ward in Nephi, crowding the house to overflowing; and on the 28th, the North Ward in all its history had never seen such a crowd as was present. The ward has a population of 802, and 750 were crowded into the building, in the halls and on the outside.

During May, the South ward took a program to Levan on the 6th; and on the 13th, the stake boards gave a Mothers' Day program in the Juab stake tabernacle. On the 20th, the Nephi ward provided a program for Mona; on the 27th, the North ward, a program for the Nephi ward; and on the 3rd of June, Mona will come to the Nephi South ward with its program. On June 8 everybody will go to the annual M. I. A. conference in Salt Lake City. Several of the cemeteries were fenced, cleared, and planted with trees; in one town five hundred turned out and cleared four acres of sage, and planted one hundred trees.

### The June Conference and Committees on Recreation

Under date of May 4, 1923, Supt. George Albert Smith sent the following appeal to Presidents of stakes:

The annual M. I. A. June Conference will be held June 8, 9, and 10, at Salt Lake City. For the past three months committees of the General Boards have been busy working on the program. We are making every

effort to be prepared to give both information and inspiration to our workers. Will you kindly assist us by seeing that our organization in your stake is perfected? We would greatly appreciate it, if you anticipate any changes, that they may be made at this time in order that the men who will be expected to carry our work may attend the annual conference in June.

In many stakes the M. I. A. Committee on Recreation hasn't as yet been organized. We are preparing special help for them, and will greatly appreciate, where conditions will permit, having a representative from this committee attend our convention. We will be delighted to hear a word from you in relation to our work.

With grateful appreciation for your cooperation and assistance, I remain, sincerely your brother.

### "M" Men in Canada

S. I. May, Senior leader "M" Men of Cardston, Alberta, Canada, reports a social which was held by them, March 16, at which the picture herewith was taken. "We certainly have enjoyed the "M" Men manual this year, and the activities have attracted boys who were unable to get in any other way. Out of a possible enrollment of 38, we have 34 on our roll, with an attendance of between 22 and 28, and quite often, 32 or 33. The "M" Men organization is filling a long-felt want, and we are interested and encouraged in our work. We have held two socials this year and in this way, have become better acquainted with one another."



Names of boys, left to right, back row: L. Card, K. Lee, C. Walker, H. Eldredge, B. Card, C. Atterton, C. Weeks. Third row: W. Hansen, O. Rollins, V. Pilling, K. Williams, F. Atterton, F. Pitcher, secretary of "M" Men; R. Card. Second row: S. I. May, Senior class leader; J. V. Card, 2nd counselor in bishopric; G. L. Woolf, assistant superintendent of Alberta

stake Y. M. M. I. A.; B. J. Wood, president of Second ward Y. M. M. I. A.; L. Webster, 1st assistant; L. Jacobs, 2nd assistant; L. Leishman, Front row: R. Workman, D. Thorpe, Mutual chorister; D. W. Card, Jr., president "M" Men; A. Franks, vice president; H. M. Bates, ward secretary, Y. M. M. I. A.

### Beaver Stake M. I. A. Field Day Draws Large Crowd

More than 600 people gathered at Minersville, Saturday, April 28, for M. I. A. Field Day celebration of the Beaver stake. Field sports and track meets commenced at 2 p. m., with all six wards represented. Contests were held in track and field events between Junior and Senior boy scouts and "M" Men. Then there were races and contest between Senior girls and racing on the green by Bee-Hive swarms. Between events the girls braided the May pole, music being furnished by the "portable" M. I. A. orchestra, located on the co-op truck. Perhaps the most sensational events were the high jump with a record of 5 feet, 10 inches, and the broad jump at 21 feet, 11 inches, made by Wilford Murdock of Beaver West ward; and the relay race, won by the speedy "M" Men's team of Milford. After the field events luncheon was served on the green by the young ladies of Minersville. The day's celebration concluded with the production of a play by the Beaver stake dramatic club, at the high school auditorium. More people participated in the affairs of this day than any M. I. A. Field Day for many years. Superintendents Chase Murdock of the Young Men, and Laura Shepherd of the Young Ladies, with the committee, are to be congratulated on this most successful outing.

### Flagpole on the Mountain

Some weeks ago the Boy Scouts of Mink Creek, Idaho, Troop 1, and myself, made our way across the snow into the mountains and cut a flagpole fifty-seven feet in length. As soon as the weather will permit we will erect the pole on the top of a nearby mountain, where we are planning to celebrate Flag Day, June 14, 1923.—*Christen Hansen.*

### New M. I. A. Superintendent of the Tongan Mission

President Mark V. Coombs of the Tongan mission informs us that Walter J. Phillips has been appointed general secretary of the joint Mutual Improvement Associations of the Tongan mission. His address is Nukualofa, Tongatabu, Friendly Islands, via San Francisco. The president informs us that he is not yet able to effect complete organizations of the Y. M. and Y. L. M. I. A. separately, but that they are having much success in the joint Mutuels in all the branches of the mission.



## Y. M. M. I. A. Efficiency Report, April, 1923

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era"	Fund	Participation in Y. M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers' Meetings or T. T. Classes	Total
Alpine	10	6	10	8	10	8	9	9	9	8	87
Bear River	10	6	10	10	10	10	9	10	10	9	94
Beaver	8	6	5	5	5	5	5	5	2	5	51
Benson	10	7	10	9	10	9	2	8	2	7	86
Box Elder	10	6	10	10	10	9	7	9	10	9	90
Cottonwood	7	7	5	7	5	6	7	5	7	5	61
Deseret	10	8	7	10	9	9	7	10	5	6	81
Ensign	7	5	10	10	10	8	10	10	10	10	90
Granite	8	6	10	10	10	10	8	10	10	10	92
Hyrum	6	8	9	10	10	7	9	10	10	8	87
Juab	10	10	10	10	10	10	10	10	10	10	100
Kanab	10	6	8	2	10	9	8	10	8	7	78
Liberty	10	8	10	9	10	10	10	10	10	10	97
Morgan	10	10	8	10	10	9	6	10	8	4	85
Mt. Ogden	9	9	10	10	10	9	10	10	10	7	94
Nebo	6	5	10	10	10	6	7	10	10	6	80
North Davis	9	7	9	10	9	10	9	9	9	7	88
North Sevier	8	5	5	3	5	2	4	5	5	5	47
North Weber	9	7	5	5	9	8	10	8	10	6	77
Ogden	6	5	9	10	9	8	10	9	9	9	84
Pioneer	9	6	10	10	10	9	9	9	9	9	90
Roosevelt	10	6	10	10	10	10	10	9	7	6	88
Salt Lake	8	5	10	10	10	9	10	9	9	9	89
San Juan	10	4	10	10	10	10	6	10	10	10	90
Sevier	10	6	10	10	8	10	9	10	10	8	91
South Davis	10	10	10	10	10	10	9	10	10	9	98
South Sanpete	8	4	6	5	7	8	7	8	5	7	65
Summit	10	3	4	4	4	8	9	4	5	2	53
Tintic	10	6	10	10	8	10	10	10	10	8	92
Wasatch	10	6	10	6	10	9	10	9	9	7	86
Bingham	10	3	4	9	4	9	9	4	8	4	64
Blackfoot	8	6	10	7	10	9	9	10	8	5	85
Burley	8	4	6	4	6	6	10	6	6	4	60
Cassia	10	6	10	6	10	10	10	10	6	5	83
Curlew	10	4	10	10	10	10	10	10	10	5	89
Franklin	10	5	8	8	10	9	9	9	6	4	78
Fremont	10	9	8	9	10	9	9	10	9	9	92
Idaho	10	6	5	4	6	5	5	6	4	3	54
Lost River	10	6	10	5	10	10	7	10	10	5	83
Malad	10	8	9	10	10	10	10	10	10	9	96
Montpelier	10	4	6	6	8	7	7	7	4	4	65
Pocatello	10	6	10	8	10	8	9	10	9	6	86
Portneuf	10	6	6	4	10	10	6	10	8	5	75
Rigby	8	6	8	7	10	10	6	10	10	3	78
Shelley	10	7	7	9	10	7	9	9	8	7	83
Teton	3	10	7	3	7	10	5	7	7	9	68
Twin Falls	8	5	10	6	10	6	8	9	10	6	78
Yellowstone	10	10	8	6	8	7	9	9	8	6	81
Juarez	10	10	10	8	10	10	10	10	10	10	93
Lethbridge	10	5	7	10	10	9	9	10	10	10	90
Moapa	10	9	6	4	10	9	10	10	10	7	85
Maricopa	10	6	9	10	10	10	10	10	10	10	95
St. Joseph	6	6	10	6	10	8	6	10	6	8	76
Snowflake	10	4	10	5	10	10	9	10	10	5	83
Star Valley	9	4	6	5	7	6	7	6	6	2	58
Union	10	5	10	7	10	10	9	9	9	9	88
Young	9	7	10	5	10	10	7	10	10	5	83

## Y. M. I. A. Statistical Report, April, 1923

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Alpine ....	891	18	18	146	227	204	345	922	111	138	120	220	589
Bear River ..	509	12	12	96	253	159	204	712	73	92	64	89	318
Beaver ....	287	6	3	27	59	46	82	214	21	50	42	76	189
Benson ....	841	13	13	113	129	250	328	820	72	40	94	185	391
Box Elder ...	805	13	13	105	328	184	271	888	82	197	97	142	518
Cottonwood ..	789	12	8	69	87	175	245	576	47	35	96	156	334
Deseret ....	454	11	11	89	190	110	170	550	55	105	50	90	300
Ensign ....	980	7	7	57	164	216	283	720	48	40	78	209	375
Granite ....	1885	16	16	172	230	365	650	1417	140	118	200	420	878
Hyrum ....	500	10	7	37	68	80	109	294	35	36	44	48	163
Juab ....	358	5	5	49	100	106	146	401	34	69	72	100	275
Kanab ....	222	6	6	44	62	40	102	248	25	35	25	52	137
Liberty ....	1191	11	11	175	306	307	496	1284	87	177	158	297	719
Morgan ....	165	9	9	64	57	84	121	326	43	37	63	84	227
Mt. Ogden ...	507	6	6	49	89	120	214	472	38	81	76	154	349
Nebo ....	948	15	8	62	136	108	224	530	44	41	54	123	262
No. Davis ...	446	8	7	63	69	90	209	431	37	41	35	120	233
No. Sevier ...	275	6	3	20	81	78	53	232	11	37	40	37	125
No. Weber ...	644	17	15	97	56	252	235	640	56	49	109	97	281
Ogden ....	800	10	10	87	93	235	240	655	49	35	99	134	317
Pioneer ...	972	13	13	113	177	241	363	894	81	79	109	221	490
Roosevelt ...	336	11	11	81	95	81	129	386	46	47	53	71	217
Salt Lake ...	1067	12	12	120	184	177	412	893	90	90	76	239	495
San Juan ...	270	4	4	31	75	73	106	285	20	33	21	44	118
Sevier ....	363	6	6	54	122	120	152	448	40	46	45	76	201
So. Davis ...	494	8	8	69	87	162	229	547	56	94	104	170	424
So. Sanpete ..	734	11	8	58	118	206	191	573	42	51	72	70	235
Summit ....	359	11	4	83	60	139	165	447	16	17	1	25	72
Tintic ....	230	5	5	30	76	57	124	287	16	20	7	53	96
Wasatch ...	386	9	8	51	75	107	120	353	34	32	55	53	174
Bingham ...	500	12	5	83	212	114	156	565	33	56	34	42	165
Blackfoot ...	514	12	8	85	129	95	151	453	58	80	55	71	264
Burley ....	399	10	6	48	93	80	92	313	31	44	33	35	143
Cassia ....	208	6	6	40	76	57	83	256	32	40	31	39	142
Curlew ....	130	10	3	27	41	27	42	137	12	20	14	23	69
Franklin ...	357	11	10	86	122	185	181	574	62	49	87	78	276
Fremont ...	682	13	13	116	199	219	228	762	82	121	122	136	461
Idaho ....	117	12	7	58	42	52	58	210	39	22	24	29	114
Lost River ...	127	5	5	82	73	42	78	275	35	68	28	36	167
Malad ....	360	8	8	61	60	157	132	410	45	36	92	68	241
Montpelier ...	372	12	9	68	124	71	152	415	34	45	27	69	175
Pocatello ...	432	10	10	78	76	121	141	416	53	32	70	75	230
Portneuf ...	348	13	4										
Rigby ....	543	15	8	64	143	119	126	452	50	74	61	56	241
Shelley ...	348	8	8	62	130	108	114	414	42	63	52	66	223
Teton ....	300	8	3	16	10	38	17	81	13	8	30	14	65
Twin Falls ...	204	7	5	35	52	29	49	165	13	20	11	45	89
Yellowstone ..	234	9	9	68	67	91	105	331	65	60	53	63	241
Lethbridge ...	221	10	10	78	116	95	89	378	51	53	41	51	196
Moapa ....	179	7	4	47	60	57	99	263	34	29	34	61	158
Maricopa ...	390	9	8	64	152	115	152	483	48	82	62	78	270
Juarez ....	120	5	5	24	60	30	33	147	18	40	18	20	96
St. Joseph ...	500	13	7	68	58	92	108	326	32	40	62	70	204
Snowflake ...	258	7	6										
Star Valley ...	334	11	8	72	61	85	96	314	35	18	33	36	122
Union ....	160	6	6	44	75	46	39	204	27	33	25	19	104
Young ....	103	5	2	16	31	28	18	93	14	22	15	12	63

# PASSING EVENTS



Rome celebrated the 2676th anniversary of the founding of the city, on April 21, with military display and speeches. Mussolini, the premier, made April 21 the "labor day" of Italy, instead of May 1.

Elder William A. Morton succeeds the late Nephi Anderson as secretary of the Genealogical Society and editor of the *Genealogical Magazine*. His appointment was announced April 14.

A disastrous fire in Salina, Sevier Co., Utah, May 1, caused a loss of \$70,000. The flames broke out in the rear of Salina Cash Store and spread rapidly. The fire is said to be the most disastrous in the history of the town.

John Michael Redmond died, April 21, at Mill Creek, Salt Lake Co., at the age of one hundred years and ten days. He came to Utah from England in 1877. He has been a faithful temple worker during the latter part of his life.

Captain Roald Amundsen started for the North Pole, April 13, leaving Nome, Alaska, for Wainwright, by dog team. He intends to begin the last stage of his trip in June, in an airplane, and hopes to reach the pole by that means. He left the United States last summer.

The Federal reserve bank building will be constructed without delay, according to a Washington dispatch dated April 10. It appears that the secretary of the treasury, after a conference with Senator Reed Smoot, authorized the beginning of work on the building, which will cost \$250,000.

The baptism of Mr. Geo. A. Hicks, of Spanish Fork, May 6, is reported from that place. He has lived there since 1850, but has not identified himself with the Church until now. His age is given as 88 years, and it is said that he, as a child, heard and saw the Prophet Joseph in Nauvoo, where he lived with his parents.

Mrs. Franceanya Rogers Miller died, April 20, at Springville, Utah, of ailments incident to old age. She was a pioneer of 1847, having come to this valley in September of that year. She was born in New York, July 29, 1840, and has lived in Springville since 1862. Her husband died there in 1892.

Funeral services for Mrs. Mary Park Sutton were held in the Nephi South ward chapel, May 6, Bishop A. H. Belliston being in charge. She was born in Warwick, Canada, March 30, 1843, and came to Utah in 1847, in the Edward Hunter and John Taylor company. She is said to have been the last of the 1847 pioneers in Nephi.

The Alumni Association, of the Brigham Young University, announces a big class reunion and encampment to be held in Provo, June 7. Commencement exercises will be held the following day. All former students of the B. Y. U. are invited to be present and to affiliate themselves with some class.



*The Amalgamated Sugar Company had a net income of \$818,913.54, for the year ending Feb. 28, 1923. The statement on profit and loss shows that the deficit had been reduced from \$1,081,372.17 to \$516,668.50. The company has five factories in Utah and three in Idaho, representing an investment of \$8,754,837.65.*

*American property has been confiscated by Russian officials, according to a report from Vladivostok to Washington, April 29. The property belongs to American business houses and is valued at several hundred thousand dollars. The confiscation is done under a Soviet law declaring that all private property belongs to the state.*

*The Indian trouble in Utah will be settled, by the allotment of land to the Indians near Blanding, Utah, on the same basis as allotments have been made to the Ute Indians. On April 16, Secretary Work, after a conference with Senator Smoot and Acting Indian Commissioner Merritt, decided to send A. W. Lemington and Superintendent McKean to Blanding, to make allotments of public lands to the Piutes.*

*The marriage of the Duke of York, the second son of King George and Queen Mary, and Lady Elizabeth Bowes-Lyon, daughter of the Earl and Countess of Strathmore, was solemnized April 26, in Westminster Abbey, in the presence of a brilliant assembly. This is the second wedding in the royal family in a little over a year, the first being that of Princess Mary to Viscount Lascelles.*

*Mrs. Ann Eliza Hyde died, May 4, at Spring City, Sanpete Co., Utah, at the age of 82 years. She was the widow of Apostle Orson Hyde. She was born at Madison, Ill., January 26, 1841. With her parents, Mr. and Mrs. Moses Daily, she came to Utah in 1850, and in 1860, with her husband, she went to Sanpete county, where they made their home. They endured all the hardships of pioneer life, including scarcity of food and hostility of Indians.*

*Across the Continent in less than 27 hours was the feat completed May 3 by Lieutenants Oakley Kelly and John A. Macready, who made the trip in airplane from New York to San Diego without stopping at any intermediate point. The actual time was 26 hours, 50 minutes and 48 2-5 seconds. The record made, however, cannot be recognized, it is announced by the National Aeronautic Association, on account of a technicality which requires that in every official test the plane must return to its original base.*

*The Communist Party of America was dissolved, April 11, at a recent convention held in New York, and the Workers' Party of America was recognized as the only American organization affiliated with the Third Internationale of Moscow. The Communists dissolved, according to a published statement, believing that "the support which the Worker's Party of America has already won among the working masses will enable it, openly and publicly, to carry on the struggle for communism in the United States."*

*Louis Stewart, of Provo, died in that city, May 2, at the age of 81 years. He was born in Nauvoo, Ill., March 22 1842, and when a boy 11 years of age he made the journey across the plains by ox team with his parents, who settled in Provo. The family later moved to Nevada and then moved into Sanpete county, where they lived for a few years, moving back to Provo in 1860. Mr. Stewart was an Indian war veteran and at the time of his death was a member of the high priests' quorum of the Utah stake.*

*Alfred Lambourne was honored* by the presentation to the state, April 19, of the pedestal which will support his bust. The presentation took place at the L. D. S. School of Music. The workmanship is that of M. M. Young. The following lines are inscribed upon the plate: "To Alfred Lambourne, Utah artist, from his fellow Utah artists, in grateful recognition of the inspiration to them of his lifelong devotion and service in Utah." Carl W. Scott, member of the Utah Art Institute, made the speech of acceptance, and Nephi L. Morris made the presentation address.

*Germany offers to pay thirty billion gold marks*, money to be raised by a bond issue, in order to liquidate her obligations under the Versailles treaty. The offer was sent in a note dated May 2, to the government of the entente and the United States. If the offer is not acceptable, Germany suggests that the question be submitted to an impartial international commission on the lines indicated by Secretary Hughes. The French cabinet, May 3, unanimously rejected the offer on the ground that the sum mentioned was not high enough, and that the guaranties of payment were not satisfactory.

*Anna Hauser, of Bloomington, Illinois*, a member of the Northern Illinois conference, recently died and her funeral was held on the 18th of March. Some 300 people attended. President J. N. Transtrum and Elder D. J. Paul conducted the services. The quarterly meetings of that conference were held at Bloomington on the 24th and 25th of March. President John H. Taylor was present and delivered timely talks. The conference in general was in splendid condition, all the members endeavoring to live and teach the gospel.—*J. N. Transtrum.*

*Seven persons were killed in a wreck* on the D. & R. G. W. railroad, at Woodside, Utah, May 2. Thirty-seven were reported injured. Professor Ernest D. Alton Partridge, of the B. Y. University, Provo, was among the dead. Two engines pulling a train of eleven cars were overturned in the treacherous canyon. The baggage and smoking cars crashed into the wreckage of the engines. Two Pullmans left the tracks, but were not overturned. The other cars remained on the track and the occupants escaped, except for the shock. Three of the dead and five of the injured were Utahns, and five of these were from Salt Lake City.

*U. S. Senator Knute Nelson died*, April 28, suddenly on a Pennsylvania railroad train on his way from Washington to his home in Minnesota. The death was due to heart failure. He was 80 years old and has served in the Senate 28 years. He was the oldest member of that body and had the longest service record. He was born in Voss, Norway, Feb. 2, 1843, and came to this country when six years old. He served three years in the Civil war. In 1892 he was elected governor of Minnesota, and in 1895 he resigned that office, to which he had been re-elected, and went to the United States Senate. He has been called "the grand old man of Minnesota."

*The Lausanne conference on the Near East reassembled*, April 23, at Lausanne. It broke up Feb. 4, in a deadlock, Turkey refusing to agree to some of the demands made by the allies. Some of the questions at issue are: (1) England and France demand the continuation of their own courts in Turkey, for their nationals. They (2) want control of the Dardanelles; and (3) they demand that Christians in Turkey be exempt from military conscription. The United States is interested because the concessions granted by the Turkish government to an American business concern, to which both France and Great Britain are opposed, as far as they may infringe on previous grants to French and British companies.

*Mortgage debt on farms* in the United States amounts to more than one-tenth of the value of both lands and buildings, according to a Washington report published April 10. Iowa, premier farming state of the country, had mortgage debts on its farms aggregating almost one-seventh of the country's total. The mortgage farm debt of the United States was estimated at \$7,857,700,000 on January 1, 1920. The value of all farm lands and buildings at that time was \$66,316,002,602. The figures for the Mountain and Pacific states are:

Montana .....	154,940,000	Utah .....	35,550,000
Idaho .....	115,350,000	Nevada .....	11,880,000
Wyoming .....	32,970,000	Washington .....	116,740,000
Colorado .....	138,400,000	Oregon .....	91,090,000
New Mexico .....	23,670,000	California .....	425,460,000
Arizona .....	31,790,000		

*Completion of the Delta-Fillmore railroad* was celebrated May 3, by Governor Mabey driving the golden spike, in the presence of many spectators. The line thus completed binds together the eastern and western sections of Millard county. The ceremony incident to the driving of the golden spike was simple and brief. The special was halted as it pulled into the Fillmore yards, and the Governor, Mayor Morris Lambert of Fillmore, Daniel Stevens, president of the Fillmore Commercial club, T. C. Clark Callister, chairman of the reception committee, and a score or more committee members and citizens welcomed the arriving guests and then rode into the station on the engine of the special. Little Catherine Clark, daughter of Dr. and Mrs. C. M. Clark, of Fillmore, presented the Governor with the golden spike, which was held in position by General U. G. McAlexander, commandant at Fort Douglas, who also was an honor guest of the occasion. The Governor after the completion of his task was rewarded with a beautiful bouquet of Fillmore flowers.

*The Right Rev. Daniel S. Tuttle died*, April 17, at his home in St. Louis, of the effects of an attack of la grippe. He was the presiding bishop of the Episcopal church in the United States, and the oldest Anglican bishop in the world, in point of service. At the time of his death he was 86 years old. Bishop Tuttle was born in Windham, N. Y., January 26, 1837, he was the son of a blacksmith. A bishop since 1867 and head of the Missouri diocese since 1886, Daniel Tuttle received his elementary education in the rural schools about Windham and paid his way through Columbia University by tutoring sons of wealthy men of New York, and was graduated from the General Theological seminary, New York, in 1862. Four years later he was elected the first missionary bishop of Utah, Montana and Idaho. Only 26 years of age at the time, he had to wait one year before being consecrated, as an ecclesiastical law makes 30 years the minimum age for a bishop. For nearly twenty years the bishop carried on the work in the west and was considered one of the great figures of pioneer life. Bishop Tuttle was loved by all who knew him. President Charles W. Penrose, when told of his death, said: "We were always the greatest of friends. With his passing the world has lost a good and able man. I always found him fair and just in his dealings with all people."

*The body of Old Posey was found* in a niche of a canyon near Comb Wash, according to a report from Blanding, Utah. He was one of the leaders of the recent effort of the Piute Indian band to resist the enforcement of law in that part of the state, and he was killed during the fight with the sheriff's posse, March 28. The body was buried by the Indians



in a secluded spot. The location of the grave was kept secret at first. "Old Posey" was also known as William Hatch. He was one of the inhabitants of the San Juan basin when the first white settlers came there. In the early days he was known for his bravery and also for cruelty, the Blanding dispatch says.

The "dry law" is in force in American waters, according to a decision of the Supreme court, April 30. Under the law, as now interpreted, no vessels may carry intoxicants within the three-mile limit, but outside, even American vessels may sell intoxicants. The opinion was rendered in ten cases brought by foreign and American steamship companies. Justice George Sutherland held that foreign vessels had the right to bring liquor into American ports, but not to land any of it. Congress will probably be asked to pass a law prohibiting the sale of liquor outside the three-mile limit on any vessel flying the American flag. It is rumored that an effort will be made to bring the question before the World Court.

*Charles H. Wahlquist, of Myton, died*, suddenly there, April 20, of heart failure. He was district attorney for the Fourth judicial district. Mr. Wahlquist was born in Sweden Feb. 5, 1857, and came to Utah as a boy of 11. The family settled in Heber, where he grew to manhood. He taught in the Wasatch county schools for a number of years, then fulfilled a mission to his native land where he edited the *Star*, published in Copenhagen. For six years he was Wasatch county clerk and also served a couple of terms as county attorney. He had served one term as district attorney. In Nov., 1898, he was appointed bishop of Buysville, serving until the ward was combined with Daniels. He was at various times connected with the Y. M. M. I. A.

*The Snow Junior College, Ephraim, Sanpete Co., was given a new Board of Trustees*, April 27, as follows: L. R. Anderson, president of the South Sanpete stake; Soren M. Nielson of the North Sanpete stake; R. D. Young of Sevier stake, Moroni Lazenby of the North Sevier stake, J. E. Magleby of the South Sevier stake, Joseph K. Eckersley of the Wayne stake, C. T. Bowen of the Garfield stake, L. P. Oveson of Emery stake; J. B. Jacobson of Manti, J. N. Dorius and Dr. A. L. Nielson of Ephraim. The retiring officers are C. R. Dorius of Ephraim, Adolph Merz of Mount Pleasant, Dean Thomas A. Beal of Salt Lake, and Louis Anderson of Manti. L. R. Anderson was elected president, S. M. Nielson, vice president; J. N. Dorius, treasurer; Wayne B. Hales, secretary. The executive committee comprises L. R. Anderson, chairman; S. M. Nielson, J. B. Jacobson, Dr. A. J. Nielson, and J. N. Dorius.

*The Utah Agricultural Experiment Station* has recently published the results of a three-year experiment on the irrigation of barley, which was conducted on the Greenville farm just north of Logan. It shows the results of using different quantities of irrigation water on barley and of applying it at different periods in the growth of the plants. The highest yields were produced when 15 to 17½ acre-inches of water were applied to the crop each season. More or less water than this reduced the yield. Flooding the field after the grain was planted but before it was big enough to shade the ground seriously decreased the yield. Water applied as soon as the plants shaded the ground enough to prevent baking gave the largest returns for each acre-inch used. Later irrigations were of relatively less importance for each irrigation. The largest yield was produced with three 5-inch irrigations applied when the plants had five leaves, when the leaves were "in the boot," and when the grain was in full bloom.

# DIAMONDS AND



## For Graduation and Weddings

BUY "GIFTS THAT LAST"

Wrist Watches, Gent's Watches,  
Diamond Rings, Pearl Beads,  
Mesh Bags, Etc.

For a Square Deal Come to Jensen's

# Jewelry

**JENSEN'S JEWELERS**  
101 MAIN ST. EST. 1898

## Improvement Era, June, 1923

Two Dollars per Annum

Entered at the Post Office, Salt Lake City, Utah, as second class matter  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of  
October 3, 1917, authorized on July 2, 1918

Address Room 406 Church Office Building, Salt Lake City, Utah

Heber J. Grant, } Editors Melvin J. Ballard, Business Mgr.  
Edward H. Anderson, } Moroni Snow, Assistant.

### CONTENTS

Boys' Week Celebration.....	Frontispiece
The Greatest Gift. A Poem.....	Kate C. Richards..... 677
Right Relationship Between the Church and the State .....	Prest. Anthony W. Ivins..... 679
Modern Agriculture .....	P. V. Cardon..... 687
Who Knows? A Poem .....	Bertha A. Kleinman..... 693
Putting Instruction over into Behavior. ....	John M. Whitaker..... 694
A Mother in Want. A Poem.....	R. R. Tanner..... 698
Jean's Awakening. A Drama.....	Robert Flake Clayton..... 699
The Church in Vienna, Austria.....	Walter U. Fuhrman..... 703
Hearts and Hollyhocks. A Story—X.....	Ruth Moench Bell..... 707
Be Consistent .....	Prof. Clawson Y. Cannon..... 712
Footprints. A Story .....	Orville S. Johnson..... 714
Judge Not. A Poem .....	Flora D. Robinson..... 717
On the Way to South America .....	Andrew Jensen..... 718
Tomorrow. A Poem.....	Mrs. E. G. Phelps..... 722
Qualities and Virtues Needed Today.....	J. C. Hogenson..... 723
New Mission Presidents. Illustrated .....	L. Lula Greene Richards..... 725
Temple Worker to His Wife. A Poem.....	Alfred Lambourne..... 729
Some Platitudes .....	730
Boys' Parade Showing L. D. S. U. Band.....	733
Gems of Thought—Cheerfulness.....	734
Helps in Teacher-Training.....	L. John Nuttall..... 735
Shall We Meet Our Lord and Savior? A Poem.....	Christen Hansen..... 737
The Toddler. A Story .....	H. L. Johnston..... 738
The Law of Sacrifice. A Poem .....	Joseph Longking Townsend..... 742
New Latter-day Saint Chapel, Oakland, California.....	743
Editors' Table—Educational Comparisons.....	744
General Statistical Information.....	746
Messages from the Missions .....	748
Priesthood Quorums' Table .....	752
Mutual Work .....	756
Passing Events .....	763

# *Attention!*

## BRIDES *and* BRIDEGROOMS

SPECIAL DISCOUNTS OF 20% ON CASH SALES; 10% ON CREDIT SALES DURING THE MONTH OF JUNE.

Kitchen sets including Range—Lino—Kit Table and Chairs  
as low as ..... **\$95.00**

Dining Room Suites: Extension Table, Buffet, 6 Leg Seat H. B. Dining  
Chairs and Velvet or Axminster Rug,  
9x12, as low as ..... **\$152.00**

Bed Room Suites: Bed. Dresser, Dressing Table, Chiffonier, Rocker,  
and Chair and Velvet 8.3x10.6 Rug,  
as low as ..... **\$156.00**

## Modern Furniture Co.

234-236 South State Street  
*"Trade With Your Friends"*

See These Goods in our 3-Room Outfits

## INDIVIDUAL SACRAMENT SETS



NOW IN  
STOCK

*Best in the  
market*

*will last a  
life time*

*—36 glasses in  
each tray*

### RECOMMENDED BY PATRONS. REFERENCES FURNISHED

Made especially for L. D. S. Churches, and successfully used in Utah and Inter-Mountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickel Silver, heavily plated with Solid Silver.

### SIMPLE, SANITARY, DURABLE

Satisfaction guaranteed. Inquiries cheerfully answered.

### ONE OF MANY ACKNOWLEDGMENTS

Bishop's Office, Bern, Idaho, May 2, 1921.

"I am in receipt of the Individual Sacrament Set, consisting of four trays and the proper number of glasses.

"Everything arrived in good condition. We are very pleased with it. I take this occasion to thank you for your kindness."

## BUREAU OF INFORMATION

Temple Block

Salt Lake City





## Go To Summer School

There is a real advantage in beginning a commercial course in the summer. Pupils are thereby enabled to complete their work at a time when applicants for employment are relatively scarce. Moreover, no ambitious young person can afford to lose the summer months.

### Summer Courses

The courses offered in the L. D. S. Business College Summer Session are identical with those offered in winter and include preparation for all kinds of office positions. The principal subjects of instruction are Bookkeeping, Shorthand, Typewriting, Penmanship, Business English, Commercial Law, Business Arithmetic, Office Training. Complete training is also given in the use of the Posting Machine, Burroughs Calculator, the Dictaphone, and the Mimeograph.

## L. D. S. BUSINESS COLLEGE

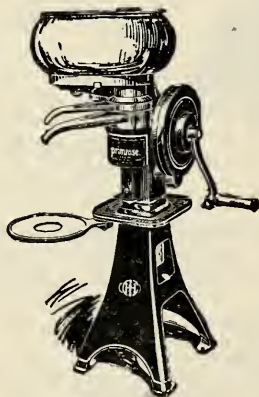
*Day and Evening Sessions*

Call Wasatch 3951

*All the Year*

## McCormick-Deering Primrose Ball-Bearing CREAM SEPARATOR

AND 13 REASONS WHY YOU SHOULD OWN ONE



1. Hand or power operated.
2. Ball bearings.
3. Greater capacity with less labor.
4. Slower crank speed.
5. Easier turning.
6. Less wear and longer life.
7. Improved oiling.
8. Visible oiling system.
9. Steadier running.
10. Improved tinware.
11. Anti-splash supply can.
12. Convenient bowl vise.
13. Easy bowl adjustment.

**International Harvester Company of America**  
SALT LAKE CITY, UTAH



# KING COAL



is best for storage because its preparation at the mine assures against deterioration.

The wise man will fill his bins with his winter coal NOW—because freight congestion later on will make it difficult to get a supply when the pinch of cold weather comes.



Specify KING COAL when you order from your dealer.



UNITED STATES FUEL COMPANY

Kearns Bldg.

Salt Lake City

## SUMMER READING FOR THE “M” MEN

Every progressive “M” Man can read a half dozen good books this summer that will put him a half dozen leagues nearer his goal of success.

Our book specialist will gladly furnish you with a list of books that will fit in with your literary tastes and vocational aims. The service is free to every “M” Man.

We'll mail you any Book—c. o. d.

### Deseret Book Company

44 East on South Temple

Salt Lake City

## You Can Get 8% Interest

On your money with double real estate security from us.  
We are classified as a *Cooperative Land Mortgage Bank* and operate under the direct supervision of the Securities Commission of the the Banking Department of Utah.

BETTER TAKE 8% WITH SAFETY

Write for information today

### Guaranteed Securities Company

206 Clift Bldg., Salt Lake City, Utah

*Integrity Inspires Confidence*

## JOSEPH WILLIAM TAYLOR

Utah's Leading Undertaker and Licensed Embalmer

21-25 SOUTH WEST TEMPLE

SALT LAKE CITY, UTAH

Phones: Wasatch 7600

Both Office and Residence

My Service has the Little Marks of Difference that Make it Distinctive

# REAL HUMOR

*Do You Like It?*

## "THE NEBBS"

The newest and best comic strip on the market—  
Snappy Drawings—Real Humor—Roaring Lines—  
Everything that makes a comic strip a winner.

Beginning Monday, May 21st, and daily thereafter  
this popular "funny" will be in

## The Deseret News

More Than Ever

*Utah's Leading Evening Newspaper*



# Follow a Profession and be Independent

Openings for salesmen in all parts of  
the Inter-Mountain Region.



*Call or write*

**Inter-Mountain Life Insurance Company**

Boston Building  
Salt Lake City, Utah.

Strong

Conservative

Progressive

## Fire is no Respector of Persons

You may wait till tomorrow to insure—  
but the fire may not

*“See our agent in your town”*

**UTAH HOME FIRE INSURANCE CO.**

HEBER J. GRANT & CO., General Agents, Salt Lake City, Utah

## Salt Lake Costume Co.

Dealers in MASQUERADE AND THEATRICAL COSTUMES

Play Books and Manuscripts, Hair Goods and Make-up Materials  
Toupees, Evening Dress Suits, and Gowns Suitable for Weddings and other  
Formal Affairs. Send for Catalogue Plays—Costumes, or, better, Call and  
See Us



"The Sign of  
Good Things"

*Keeley's*

"BEST BY TEST"

SIX RETAIL STORES  
PHONE WAS. 3223

*Ice Cream  
Candy  
Cake  
Luncheons*



*Ask your dealer for Z. C. M. I. Factory Made*

## **Kiddies' Allovers**

DUTCH CUT

They are the famous Mountaineer Brand in dark blue, light blue, striped and khakis.

Mothers—they are just what you need for the little tots—and the kiddies like them too.



## **For Peace of Mind**

and security tomorrow, take out insurance today. To know that you are adequately insured will give you a sense of satisfaction and your family a feeling of security that nothing else can equal. See us today.

**BENEFICIAL LIFE INSURANCE CO.**

SALT LAKE CITY, UTAH

HEBER J. GRANT, Pres.

LORENZO N. STOHL, Mgr.